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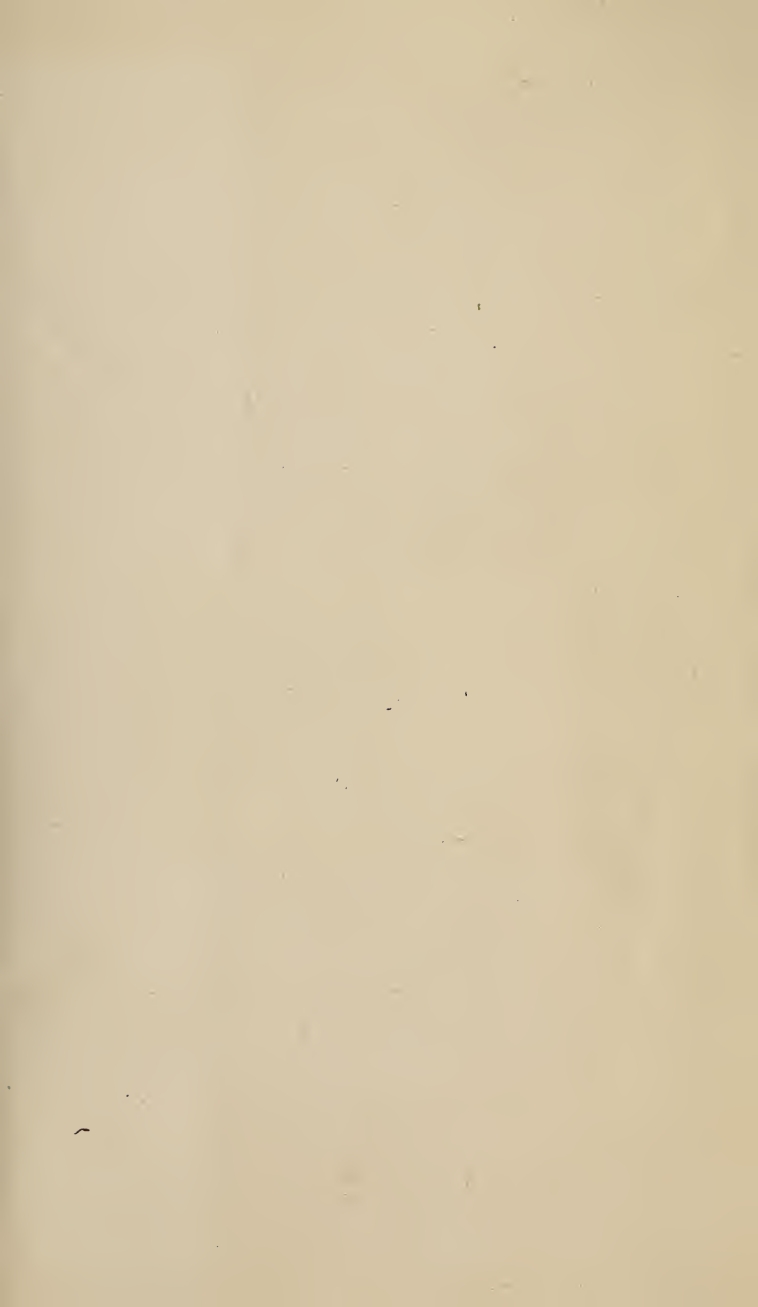
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# DIUTURNITY:

OR THE

COMPARATIVE AGE OF THE WORLD,

SHOWING THAT THE HUMAN RACE IS IN

THE INFANCY OF ITS BEING,

AND DEMONSTRATING

A REASONABLE AND RATIONAL WORLD,

AND ITS

IMMENSE FUTURE DURATION.

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By REV. R. <sup>Richard</sup> ABBEY.

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9 CINCINNATI:  
APPLEGATE & COMPANY.

1866.



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## DEDICATION.



TO MY LITTLE GRANDSONS, ABBEY, JOHNNY, AND LENNY:

*My Dear Children*—I dedicate this book to you. You are now little boys, of the ages of five to ten years, and know but little of the labors in which you have seen me so constantly engaged, in my study, every evening and leisure hour. A few times I have attempted to explain to you that I was writing a book, but you have only a partial conception of it. I humbly pray Almighty God that he may bless you with health and wisdom, that in riper years you may not only study and comprehend these thoughts profitably, but improve upon them and learn wisdom. And I confidently expect that your early dedication to God, whose providence I have herein, in a small degree, attempted to explain, will stimulate you to higher and still higher thoughts of his ways, and to closer and still closer devotion to his service.

Your affectionate grandfather,

R. ABBEY.

NASHVILLE, TENN., *March*, 1866.

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## EXORDIUM.



THE drift of the times is far too sensational. We need more sobriety, more reason, and less fancy and imagery. Pictures of the marvelous are so easily drawn that we need not pay men for manufacturing them. Romance is cheap; and even rhetoric is sold by the teacher at a fair value. Poetry is very good in its place; but it ought not to usurp the territory of others. The age in which we live, especially among the religious and the religiously inclined, is already too imaginative, too romantic, too extravagant, too enthusiastic, too fanatic, too utopian. We want less writing and more thinking, less fancy and more reality, less idealism and more philosophy, less romance and more truth. It is not enough that a book be readable. Don Quixote has played his part. Literature, especially on religious subjects, undertaking to demonstrate the great truths of God and morals, ought to be free from fiction and somnambulism; manufacturers of gossip and sensation ought to be suspected *prima facie*; and rhetoric, oriental phraseology, and mystic verbiage, and paintings of the marvelous ought not to be deemed sufficient to entitle them to public confidence.

In these chapters the author has had a different sort of

labor to perform than to tickle the fancy and excite the imagination. Truth and Reason have been his instruments. This world is held to be reasonable, rational, sensible, and eminently harmonious and consistent. The reader is invited to a plain repast, served in a plain way. The entertainment is for his sober reason. He is asked to see, to think, and to admire, rather than to gaze, to marvel, and to wonder.

I hold the doctrine of Millennium, in all the shapes and phases in which I have seen it stated, to be a most dangerous form of infidelity, though I must confess that many who hold it are by no means aware of this. Indeed, many are among the most pious and useful Christians. Indeed, further, most of the *objections* I have seen against it, not being directed against the thing, but some particular phases of it, make concessions in its favor which are utterly subversive to the Christian religion.

They tell us that millennium writers do n't know when the millennium will set in; it might happen at any time, and that our business is to let their calculations alone and get ready for it. It may happen at any time.

On the contrary, I hold that there is and can be no such thing, neither now nor ever; that if a millennium and a human second-coming can happen at all, then the Christian religion is both a falsehood and a failure.

And what we are to do, or can do, to get ready for such an event, should such a thing be possible, I can not comprehend, nor have I ever heard any one attempt to explain it. I know of no religious preparation *we* can make, except to live and die right and assist others to do the same.

# DIUTURNITY.

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## SECTION FIRST.

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BEFORE bringing forward the Physical and Moral Testimony designed to be advanced in this argument, it is needful to prepare the way by a few chapters of plain but important considerations respecting some points of relationship between the Maker, the World, and the inhabitants thereof. The unreasoning notion of wrapping up the course of time and humanity, and of circumscribing the sweep of earthly destiny within the narrow precincts of sixty or seventy centuries, is far too common. There is at least a reasonable relationship in providential things. The system we familiarly call *the World* has a beginning, a course, and a rationale.





## CHAPTER I.

### A CURSORY VIEW OF THE POINT WE NOW OCCUPY AS TO THE PAST, THE PRESENT, AND THE FUTURE.

WE are naturally inclined, and our circumstances and condition strongly prompt us, to take very restricted views and imbibe superficial notions of the depth and magnitude of the great course and sweep of the divine procedure in administering the affairs of our world, both in its natural and moral aspects. Occupying, as we do, each of us, but a brief point in periodicity, as we appear upon and pass over the stage of life in successive generations, and then having our attention centered chiefly upon the scenes immediately before us, we almost lose sight, in the dim distance, of things of the greatest moment. While

“—distance lends *enchantment* to the view,”

it generally hinders, if it does not oftentimes wholly obstruct, philosophic research.

And even history much resembles a landscape view. Objects and facts at the remove of a few years lessen in their bulk greatly, while those a few centuries off stand in little clusters away in the dim distance. A little spreading oak near you is larger and fills more of the eye than the mountain whose azure peak rises on the other side of the landscape. Yet the men who lived a thousand years ago, or those beyond the flood, experienced all the deep interest, and marked all the anxious solicitude in the extensive variety and individuality of separate years and days and

hours; their disappointments, their good and bad fortune, as well as their separate and various individual relationship, were all spread out before them, each in its separate, several position, and each possessing its individual relationship and peculiar interest. But the view we take of these things is very different. The events of a whole year, or of a hundred years, are often thrown into a general mass, with little or no separate individuality of interest, and we see them only in a few convenient hillocks. Persons are nearly or quite cotemporary who lived a hundred years apart, and even geography is gathered together at a few convenient points.

Thus we attach undue importance to the things which stand nearest us. The age in which we live is, in our estimation, far more important than any other. Now, every thing has ripened, or is fast ripening, into the most important results. This is the culminating period. Science is at or near its acme. The arts have reached very nearly or quite the line of perfectness. Every thing is mature or is fast maturing.

Nor do we rest these things upon mere fancy and imagination. We reason and prove as we go. See how we are in advance of our fathers! Look at the high condition of the arts and sciences! See our inventions and perfection in motive power—of railroads, navigation, and many other useful things! The men who lived before us had not discovered the vast and important uses to which the earth and its properties could be subjected. They had not discovered America; and now look at its countless towns and cities, and its rich and ripening farm-fields. They had not even discovered Africa, save a few border patches; but now the source of the Niger is made to wheel into the ranks of geography. Look at Australia, California, the Sandwich Islands, and the far East, and compare their condition with what they were only half a century ago.

And notice the perfection in telegraphing; improvements

in agriculture: look at geological research; at printing; at artistic printing and lithography; at the discovery of subterranean lakes of pure oil, etc., etc.

And, besides the vast improvements and perfections in arts and science, look at the moral and religious condition of the world. Missionaries have been sent to and have labored in every main-land and every island of the sea. Far-off Africa has been cited to Christ and exhorted to holiness. Many millions of copies of the Bible have been printed and circulated in all lands; its text has been scrutinized more carefully, or at least more critically, than in former ages, and its doctrines are therefore better understood, and consequently more highly appreciated. Biblical science and ecclesiastical philosophy were never so well understood as they are now.

So that our present stand-point is one of great if not universal convergence. We live in the great focal center of human progress. We conclude that human advancement has reached almost the very topmost round of the ladder. We have reached so far that surely there is not much beyond.

Such reasoning as this is inconclusive and unsatisfactory. However far it may be carried as matter of mere historic truth, and to whatever particular things it may be applied, there being no common standard nor rule of human perfectability, nor natural maturity with which to compare these facts, and by which to determine their character, the argument amounts to nothing, or nearly nothing. They prove that human affairs are still progressing. But whether they have marked one-half, or one-thousandth part, or one stride in a million of the great course of time, they determine nothing. By this kind of argument we determine that human improvement continues; that the world and its affairs have not stopped, nor turned back upon their axes; that experience still develops moral, intellectual, and scientific truth.

If you were to go back to the people who lived ten, a hundred, a thousand, or two or five thousand years ago, you would find them reasoning in the very same way, and forming the very same conclusions. They, too, had made great improvements upon the past, and saw every thing fast reaching maturity. We must find some other mode of reasoning. Reasoning without a base-line is not reasoning. Determining without an axiom determines nothing.

By observing the simple but sure utterances of nature, we have ascertained some of God's laws respecting what we call science, with unmistakable certainty. But what proportion of the regions of science we have actually explored, who can tell? We have entered upon the threshold, and set foot upon the margin; but where the other side is, who has ascertained?

The discovery of the mariner's compass, and of a continent in the West, settled nearly all principles in nautical science; and yet the first masters of the seas can not tell the character nor the use of the Gulf Stream, nor why or wherefore the tide rises. The plow which Cincinnatus drove twenty-three hundred years ago was the perfection of agricultural science and of that class of labor-saving machinery; and yet we have not, to this day, discovered a rule by which to determine *poor* land from *rich*; nor even have we ascertained whether indeed there is absolutely any such distinction.

In ecclesiastical science and theology, Luther was unquestionably far ahead of his race and his age; and he opened up the Bible as it had not been read before. And yet at this day it is by no means a settled matter among theologians what and where the *Church* is, nor how it is to be identified, entered, or governed.

We must reason otherwise. We must find a fixed and certain base-line from which to reason. Can we do so?

## CHAPTER II.

GOD IS INFINITELY WISE AND GOOD—THIS IS THE TRUE AND ONLY BASIS OF ALL PRACTICAL REASONING ON NATURE AND PROVIDENCE.

THE infinite WISDOM and GOODNESS of God are settled axioms. They are not latent principles which *may* be brought into exercise, but active characteristics which are certainly in operation always and in all places. It follows then, manifestly, that GOD HAS MADE NOTHING IN VAIN; that every thing has a purpose and an adaptation. And not only has every thing a purpose and an adaptation, but every thing in creation has an infinitely wise adaptation and an infinitely good purpose.

This means, in other words, that the earth, with its natural properties and laws, as a dwelling-place for mankind, is arranged and adapted, in all its parts and possible relations and combinations, so as to answer the end in view in the best possible way, and to the greatest possible extent. *God has made nothing in vain.* There is in creation no unnecessary outlay of either mind or means. That is, every thing was made and arranged for something. Nothing was made for nothing. Not a leaf, not a vapor, not a pebble, not a law but has a purpose and an adaptation under God's wisdom and goodness.

The nature and uses of most of the laws and properties of the earth, such of them as we have discovered, are easily seen and understood; and we certainly do not know of any thing that is useless. Thousands of the properties, laws, and relations of the earth have been discovered since we

have been living upon it, and in almost every instance their usefulness, to some extent at least, has been seen.

To suppose that God has made any thing without a wise and benevolent motive, is to suppose there was some lack of either wisdom or goodness in the production. But how far we, in the present age of the world, may be able to see and understand fully the usefulness of each particular piece of the earth's furniture, as far as we may have discovered them, is one thing; and how far such usefulness may really exist, is perhaps quite another. It is certain we know of nothing intended to produce unhappiness.

The senses are channels through which, to a great extent, happiness and unhappiness are transmitted. Food is essential for the sustenance of the body; but it is by no means necessary, so far as we know, that food should have a pleasurable taste; that its proper use should be attended with pleasurable sensations; and that men should be capable of choosing between this and that kind of food of the same nourishing qualities, merely on the ground of happiness in the use of it. We see, however, that the nerves of the mouth are most nicely adjusted to the temper of the juice of the apple. And though there be such a great variety in the chemical formation of different kinds of food, prepared in different modes, yet there is, in almost all the millions of the human family, a corresponding and wonderfully nice adjustment in the numerous nerves with which the mouth is supplied, so that eating is a pleasure as well as a utility. To produce this result, there must have been a wonderful coöperation between the GOODNESS and WISDOM of Almighty God; for, without this, the most wholesome and nutritious food would be as likely to have the taste of putrid meat, or Indian turnip, or sand, as of beef-steaks or pies. Wisdom made food nutritious, and goodness made it pleasant to the taste.

And just so of the sense of seeing. But for a most wonderful adjustment in the formation of the retina of the eye



and the color of a landscape, seeing would be generally painful. Most things we see are green or of greenish color. This simple fact ministers largely to human happiness. And then the great variety in the colors of nature and the corresponding structure in the organs of sight render seeing a great pleasure as well as a utility. When some of the nerves of the eye become diseased, see how painful it oftentimes becomes to look out upon almost any thing. Now, we are obliged to conclude that but for the constant exercise of Divine goodness and wisdom, this great pain in seeing would be a common experience every moment of our lives, as the eye passes from one object to another.

And just so in hearing. The melody of common sounds is pleasurable. This is not necessarily so, nor could it be the result of accident. The voice of a friend might be as intelligible as it is, and yet grate upon the ear like a rasp upon a mill-saw, piercing asunder almost the very nerves of the teeth. The voice of birds, of the wind, the prattling of babes, the violin, the cascade, the base of the lowing ox, the rolling of the billow, or the sweet melody of song, are all sources of untold happiness to mankind. The simple utility of hearing is, we may say, produced by wisdom; while all that is pleasureable in sound, with its many varying notes, is to be attributed to the Divine goodness. The former might be as complete as it is now, with little or nothing of the latter. There can be no doubt that, but for special interworking of the wisdom and goodness of God in tempering the delicate texture of the atmosphere for the conveyance of sound, and the perhaps still more delicate construction of the ear to that end, that hearing would, in most if not all cases, be attended with intense pain.

And the sense of feeling, also, and the manner in which it is exercised, give indubitable evidence of the immeasurable display of the Divine goodness and wisdom. But for these special preparations and adaptations, every thing we would touch would give us pain.

And what is it that causes a pleasurable fragrance to emit from the rose, or a sweet odor to arise from the meats we eat, but the exact measurements and adaptations of Divine goodness and wisdom? We judge to a considerable extent of the qualities of food by the sense of smell. But it is certainly not necessary that pleasurable sensations should be the rule of acceptance and rejection, or that the exercise of these organs should ever be attended with happiness.

But in all these things we see, as clearly as the sun at noonday, that there is an infinitely wise and benevolent adaptation in the placing of each one of the millions of nerves, fibers, tendons, muscles, bones, and juices of the human system, on the one hand, and, on the other, in the atmosphere, the light, heat, color, density, fluidity, and solidity of every part and particle of the earth's surface, and its attendant properties, in its animal, vegetable, and mineral kingdoms. Every thing in itself and its relations is exactly fitted to its end and purpose. There is not a useless piece of machinery. There are not two things where one would answer as well; there are not ten things where nine would serve as good a purpose.

In all the countless variety of vegetation on the earth's surface—the number of leaves, the texture of bark, the decay of old foliage, and the production of new, the length of time necessary for its maturity—all are placed in precise harmony and adaptation with the composition of the atmosphere, the descending rain, the changes of the seasons, the recurrence of day and night, and every other earthly phenomenon. There is no jargon, no conflict, nothing made in vain, no lack, no redundancy. And the end of the whole and of each particular is, that the earth may be the better fitted to furnish a complete and happy residence for man.

Thus it is that God's WISDOM and GOODNESS underlie all true reasoning respecting the phenomena of the world regarded as a residence for mankind. It was made perfect, absolutely perfect in all its parts: for its Maker, in view



not merely of its then present condition, but of its course, sweep, career, use, and destiny, pronounced it "GOOD." And whether it had been so pronounced or not, such *must* have been its character, because it is the result of Infinite wisdom and goodness.

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### CHAPTER III.

GOD BEING INFINITELY WISE AND GOOD, THERE IS NOTHING MADE IN VAIN, BUT EVERY THING FOR AN ADEQUATE PURPOSE.

It is not only a necessary deduction of reason that nothing *could* be made in vain, and that there could be no lack of any thing useful to man, seeing that God is infinitely wise and infinitely benevolent, and that he is *our* God, but when we examine the world itself, so far as we are at present capable of doing so, we find this doctrine abundantly vindicated. We know, however, but little of the world we inhabit, of its earth, rocks, minerals, water, vegetation, animals, atmosphere, light, heat, etc., and of the laws by which they are related and governed. And still less do we know of the extent to which they may be made to combine and coöperate for the advantage of mankind. Since we have inhabited the world, we have made ourselves acquainted with a few of these things and their laws, though it is certain that most of them lie quite beyond our observation. And we see nothing made in vain.

Perhaps some might assent to this general proposition—that every thing was made for a purpose—with but a faint and partial conception of its practical importance. The principle must hold good in all its practical details. The earth has exactly the right size, and the proper specific

gravity, and is composed of the kind of material best suited to its end. And the materials with which it is furnished, air, water, minerals, vegetation, etc., is also of the proper kind and quantity. The idea is a pretty large one, and comprehends a great variety of particulars, and has immensity of extent, but it must be entertained as a basis of reasoning. The world was created not for a general but for a specific purpose.

On this point we are unmistakably informed. After God had created the earth with its properties and animals, each perfect in itself, with inherent provision for a continuous existence, he said, "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And further it is said: "And God blessed them, and said unto them, Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Thus man was not only prepared for a universal proprietorship of the earth and all it contained, and was then placed in that office without either a rival or a copartner, but God *blessed* the whole property thus placed in man's possession for his use, and then *blessed* man in the use and possession of it.

Hence we see that God prepared a habitation for man, completely furnished in every particular, and then prepared man for the habitation. And between the two there was a complete adaptation in every particular, without any surplus or unnecessary preparation on the one hand, or any thing lacking on the other.

We are, however, obliged to presume that at that period man had but little knowledge of the extent of the grant thus made to him or of its value. He had seen but little of "all

the earth," its properties, its surface, and its internal stores, and of every living thing that moveth upon the earth. And how far since that time the descendants of Adam have made themselves acquainted with this property, and how far they have appropriated the estate to its full use and intent, are some of the questions we will endeavor to look into in the future. The grant was as complete as was the previous creative preparation; and that was as complete and as large as is man's natural capacity to appropriate and to use it would allow.

The world, in every particular, was the very best that could be for man's use; and on the other hand, man was endowed with such capabilities as fitted him in the very best way for such a large and rich proprietorship. And then the earth, with all its properties, was formally and solemnly handed over into man's possession.

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## CHAPTER IV.

### RESPECTING THE ADAMIC CURSE AND SOME OF ITS IMMEDIATE EFFECTS.

THE proprietor with his property was thus fitted and intended for a rich and glorious future. He was not only to "have dominion" over the whole earth, and all that it possessed, but he was to "subdue" it. By this we understand that he was to occupy and *use* it practically. It was not to be his merely nominally, but he was to take actual supervision and control over it, and was to reduce it to actual use, so that the whole of it—*every thing*—that was given was to minister to the comfort of man and the glory of God. This was to be the case not with a part of the world, nor a part of the things with which it was furnished, but

with all that was given. Nothing was made for any other purpose than to be "subdued"—*used* by man.

But, alas! man was faithless to the trust. That is, two persons were faithless, and they being the common progenitors of the race, and their offspring inheriting the sinful dispositions they thus imbibed by transgression, the Lord pronounced to them the following law:

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

This can not be regarded a change in the programme of the world *as relates to the Almighty*; but, *as relates to us* and our habitation, it certainly introduced a new and melancholy state of things.

And now, what does this change imply? Or rather, first, let us inquire and see what it does not imply. It does not imply a disannulling or abridgment of the grant. The proprietorship, in man, of the world and all its properties remained. Nor does it imply that man will be ever or finally restricted in the use and occupation of the world or of any thing it possesses. God does not, in the curse, take back from man any thing which he gave him; nor does he render any thing useless to him.

The curse was a *punishment* inflicted on mankind, or rather denounced against him, for the sins committed by his hands. It enacts that in using the world and its properties, very little of which was then known to him, and reducing them to the utmost of their natural capacity, to meet the wants of man, man should *labor*. Little or nothing should come forth spontaneously, but that *toil*—the sweat of the face—should be the rule and the measure of its subjugation and appropriation. And there are some other consequences of this curse which will be noticed in

the further progress of this argument. And there are still others, which, in their nature, do not belong to this argument, and will not, therefore, be considered in it.

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## CHAPTER V.

### THE RESTORATION, AND THE MEANS BY WHICH IT WAS TO BE EFFECTED.

WE now proceed to show, from a series of testimony and argument, that the ruins of the fall are to be rebuilt; that RESTORATION shall be established in the course of time. This restoration will not be absolutely complete in all respects; but, like any other restoration in human affairs, will be as complete as the nature of things allow.

The serpent, whoever or whatever this was, was the prime agent in this evil; and though he should be permitted to do much evil in the world, even to the bruising of the *heel* of man, yet man should finally bruise his *head*. And this is to be done, not in some other world than this, nor under some other constitution of affairs, but in *this* self-same world, and under the present constitution of things. We are, therefore, to look, in the course of time, as it is now progressing, for the devil to become completely despoiled of his power to harm. His power shall be *destroyed*. He shall be chained by Almighty power. He shall fight his last battle, and in it his defeat shall be signal, overwhelming, complete, and glorious. His pretended, usurped, and unlawful kingdom shall be taken away, and he shall be not only dethroned, but he shall be imprisoned. Not only shall he not rule others, but he shall not have personal liberty for himself. He shall be driven completely back off the platform of this world, and shall not thenceforth even men-

ace its peace nor its purity. His subjugation will be complete and absolute. And all this shall be part and parcel of the history of this very world of ours in its regular, natural onward course.

The means by which this restoration is to be effected is the natural working of the moral system called RELIGION. This system of religion is revealed to man by the Almighty, and is nothing more nor less than a succinct or well-grouped delineation of the varied relationship actually subsisting between God and man, and pointing out to man how, on his part, that relationship must be sustained in the various details of practical life.

The fall, as Adam's sin is generally called, disturbed that relationship on man's part, and rendered it impracticable for him to fulfill it. And the restoration not only gave to man this necessary ability, but set on foot other objective means, which secured the certainty of success.

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## CHAPTER VI.

THE FINAL TRIUMPH OF CHRIST IN THE SIMPLE WORKINGS  
OF THE CHRISTIAN RELIGION WILL BE ABSOLUTELY COM-  
PLETE.

THERE is seen floating loosely about among Christians a sort of matter-of-course theory respecting the greatness of Christ's triumph over sin, which admits rather than claims that he will, in some way not practically understood or at all comprehended, be finally victorious. But a complete, sensible, practical belief that in the course of time the ruins of the *fall* will be rebuilt, and the conquest of Christ over his adversary will be full, complete, and resistless, like the con-



quest of God over a feeble creature, is not by any means as uniform and satisfactory in the minds of Christians as so important a religious truth ought to be.

The power which undertook this work is nothing less than the power of Almighty God. And the resisting adversary is nothing more than a feeble, tottering, palsied creature. It is the majestic power of Jehovah against a vapid, self-sufficient blusterer, with no real power save that of his blinded, conceited imagination. And so, as to the issue, finally, there can be no doubt.

There is, perhaps, no biblical or religious truth more clearly set forth than this: that the time will come, in the course of its history, when it will be seen that the damage done to the world by the power of Satan has been repaired fully, and when sin, in the person and conduct of man, shall be no more seen in the earth. And this will be the result not of some new expedient of the Almighty, but of the great plan of salvation at first introduced, so very briefly and graphically stated in the third chapter of Genesis, but which was no doubt extensively and elaborately made known, and is now in the course of its progress—the cross of Christ and work of the Holy Ghost.

Notice a few declarations on this point:

“But as truly as I live, all the earth shall be filled with the glory of the Lord.”—*Num.* xiv: 21.

“All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.”—*Ps.* lxxxvi: 9.

“For this purpose the son of God was manifested, that he might destroy the works of the devil.”—1 *John*, iii: 8.

“All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.”—*Ps.* xxii: 27.

“Yea, all kings shall fall down before him; all nations shall serve him.”—*Ps.* lxxii: 11.

“In that day a man shall cast his idols of silver, and his

idols of gold, which they made each one for himself to worship, to the moles and to the bats."—*Isa.* ii: 20.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."—*Isa.* xxv: 8.

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall serve."—*Isa.* xlv: 23.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise."—*Isa.* lx: 18. "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."—*Verse* 21.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—*Hab.* ii: 14.

"And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord."—*Je.* xxxi: 34.

"In that day there shall be upon the bells of the horses, Holiness unto the Lord: and the pots in the Lord's house shall be like bowls before the altar."—*Zach.* xiv: 20.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Isa.* xi: 9.

These quotations, and many more that might be added, prove beyond question that human holiness will be universal after awhile, at some period in the world's history. It is a plain, simple, easily understood matter. It is merely a change which the present system of things will work in the condition of the world. The Christian religion, with its present working machinery, is fully capable of all this. Let it work, and work long enough, and it will most surely



renovate the world perfectly. After a sufficient time there will be not a sinning man in the world; all will serve God. There will be no exception. There will be no exhortations to holiness, for there will be no necessity for them. All will be holy. Every pulsation of every heart will be earnest devotedness to God, through Jesus Christ.

But this will be no more heaven upon earth than it is now. It will be merely the earth, the present earth as it ought to be. Sin is an interloper here. It does not naturally belong here; ought not to be here.

If a man will but lengthen out his views and elevate his conceptions in some sort corresponding to a world-like, God-like sweep of periodicity, and not regard the world as under sentence of death in its infancy, there will be found no difficulty in conceiving and following the Scripture representations into a gradual improvement in Christianity, until there shall be none left to advocate the cause of sin in either theory or practice.

All this requires no dark, mysterious unravelings of what is well known to be very uncertain prophesy. It requires no preternatural dashes of providential events, no unnatural developments of any kind, but a smooth, onward flow of causes already agoing, a mere increase of religion among men. This simple theory, as natural as it is simple, will be found to harmonize most smoothly with the Scripture mention of the second coming of Christ and with the Millenium, so-called. If theologians will but let this physical world alone, and suffer it to live out half its days, and perform some reasonable portion of the things assigned to it by its Maker, the things in it will work out their proper natural results in due time.

## CHAPTER VII.

## THE NATURAL ADVANCEMENT OF THE WORLD AND OF RELIGION CONSIDERED.

WHEN we have once arrived at the point whence we can see, through the Scriptures, the certainty of a coming sinless period in the history of the world—a time of universal holiness in the people of the world—we are prepared to inquire into the simple naturalness and philosophy of the change. The improvement upon the present state of things will be very great.

If we but let our minds swing loose from a cramped, restricted but unnatural view of periodicity, into which they are likely to fall, and suppose it as probable that a *world* would live a million or many millions of years as six or seven thousand years, we will be better prepared to take a natural or world-like view of the course of time. Our ideas of progress, of advancement, of improvement, are very materially influenced by our notion of the entire period in which improvement is possible.

A work to be accomplished in a day requires quick activity. If the morning hours pass without sensible improvement, the enterprise is likely to fail. Or if it is to be accomplished in a lifetime, we can, in like manner, note the necessary progress. And if it is to be accomplished in a thousand or in ten thousand years, the rule, relatively, is the same, but the points of progress pass entirely beyond our comprehension. We each see but fifty or eighty years of the world's periodicity; and beyond this, the little we learn from past history would not warrant us in forming a very safe opinion whether the world is progressing in im-

provement with sufficient rapidity or not, if it be destined to a lifetime of a hundred thousand or a million of years. Improvement of all valuable kinds might be progressing with adequate rapidity and regularity, though at the present time no improvement at all were apparent.

Those who see that the world has already survived the vigor and strength of its manhood, and find it now in its sear old age and rapid decline, can discover no mode by which its natural work, as seen and revealed, is to be accomplished but by some rapid and unnatural winding up of its affairs, in a rapid and brilliant conclusion, entirely unlike the character of its regular life. And so the prophecies of Scripture are tortured to make them support a hypothesis which their conjectures have rendered necessary.

But perhaps these conclusions may be hasty, and the world may not be relatively so *old* as they imagine. We might inquire, by what means has it been ascertained with certainty that the world has even entered upon its adult period of life? Where is the Scripture or where is the reason of the thing which testifies as to the proportion of the world's years which are past, or as to the maturity of sublunary things?

And, then, supposing the world to be in its juvenile beginnings—that in these six or seven thousand years it is only just in the commencement of its great career of life—let us look briefly at the simple and natural manner in which its religious character would be likely to improve in the course of time.

It is assumed that the world is improving in morals and religion, and has been improving since the earliest ages. A hasty glance at some particular country, and even particular period of a few years, might lead a superficial observer to a different notion; but no sober conclusion can be drawn in that way. The only way to look at this point is to take a survey of the entire world at periods removed from each other a thousand years or more.

If the world is not improving, then revealed religion is a failure. But by this I do not mean that we must necessarily see the improvement every time we look upon the world. The weather grows colder from the first of September until December, and yet we do not discern it every day; indeed, it does not grow colder every day in every place. Now it is warmer than it was last week; or it is warmer or colder in different countries; and yet it grows colder, certainly, on the whole. The approach of winter is certain but irregular. Just so of the approach of a better condition of morals and religion in the world; and so of almost all human improvement.

Religion is a *grand remedial system*. It was planned by the wisdom of God, and *instituted as a remedy for sin*. And to suppose that it does not remedy the evil is to suppose it is a failure. And if it be true that the course of time is well-nigh run; that the period allotted for the work of religion in the world is about to expire, then it may be said to be a failure. By considering religion a failure, I mean merely that the system was not adapted to the condition and circumstances of mankind.

Religion has a strong, innate, self-propagating tendency, and its onward progress is irregular only because of the obstacles and counter-currents it meets with here and there. Its moral force is very much greater than is generally supposed, and so, also, is the power of evil it has to contend with far greater than men generally seem to think.

## CHAPTER VIII.

## THE NATURAL TENDENCY IN RELIGION IS TO INCREASE.

THE natural tendency of the world is to grow worse and worse, with constant and most fearful rapidity. The natural tendency in religion is to increase with equal rapidity. But how is it here, where we have both influences at work in opposition to each other? Where is to be found the balance of power amid these two great counter-working agencies? Where is the preponderancy?

This inquiry throws us back upon the axiom of God's wisdom and goodness. It, in effect, inquires whether our system of revealed religion is adapted, in an infinitely wise and benevolent manner, to the circumstances and conditions of mankind, so that the great end in view will be naturally reached in the shortest and best way possible. Let this be conceded, and the superiority of the motive force of religion over its competitor follows as matter of course.

This is abundantly attested by both reason and revelation. God embarked all the means he had—speaking with human words—in the enterprise of salvation.

When religion began its operations, it had to encounter a world full of wickedness, among a people most abominably corrupt. But, being wisely adapted to its end, it set out vigorously upon its enterprise of subjugation. Since which period the time is so short, compared with the magnitude of the undertaking and the condition of the world, that not much opportunity has been afforded for the development of practical results; and the greatest difficulties would be naturally encountered in its beginning.

A quaint old man, of great wealth and much experience

in making money, once observed that almost the only difficulty in getting rich was encountered in the first million.

Just so. The philosophical miser had discovered the great principle of increase, and he applied it to that which most interested him. And the same principles may well be applied to Christianity.

For long periods religion has to contend with the unbroken power of the adversary, put forth in a thousand different ways; and on a thousand battle-fields the enemy seems to wear off the laurels. But all this while the power of God is in the Gospel, and it moves on quietly and irresistibly, though irregularly as to places and periods.

Religion requires and supposes *enjoyment*, and that supposes increase. That which, in this respect, is true of one man, is true of a million and of all mankind. *Religion increases religion*. The man who possesses religion is happy in its enjoyment, and desires and therefore works for more. It is the very nature of religion to increase. To grow in grace is a religious principle. And the man who grows in grace does so because his religion so prompts him; because he so desires. He does so not because of the command, but because his religious feelings so urge him.

God addresses himself to the world as it is. He offers his grace to man where he is, and as he is actually conditioned, so that in the use of religion there is nothing miraculous or even preternatural. Every thing here is perfectly natural. Man uses the offer of grace and religion itself just as he does any other providential advantage. The tendency in religion to increase is, therefore, the same as the tendency in science to increase, or in the arts improve. Mechanism is improving because of an inherent tendency in man's nature to improve it, coupled with a susceptibility of improvement in the thing itself.

But when we look out upon the world, we see there has been much more actual improvement in agriculture, in navigation, in hydraulics, in chemistry, literature, commerce,



motive-power, etc., than in religion. Now, how is this? Religion is far more valuable to mankind than any of these things; and why does it not improve at least equally with them? The reason is obvious and perfectly natural. It is simply because there were actually in the one case greater difficulties to encounter, more obstacles to overcome, more hindrances to displace than in the other. For the same reason agriculture has improved more than geology. In all these cases the principle of improvement is the same.

Seeing, therefore, the strong and almost irresistible tendency in man to idolatry, his blinded, infatuated, and powerful inclination to seek for happiness—or at least enjoyment—in the things of the world which he possesseth, the rushing violence of his inordinate passions, with his wild, crazy, and insane aversion to the moral regimen of God, it is indeed no wonder that in these few centuries religion has scarcely made a fair beginning in the world. All along there have been a few pious people in the world; but the number has been so small, and the opposition to them so united and so great, that as yet religion has scarcely secured a foothold in the world. Nevertheless, in these few thousand years, religion has made some fair and solid beginnings. Upon the entire world it has made little or no impression; but upon a portion of the world, the best though the smaller portions, it has made a very decided impression. Nine-tenths of the people of Christendom, though nine-tenths of them are personally very wicked, are, notwithstanding, solemnly and firmly impressed with the belief that religion is the one thing needful. This, though comparatively but little, is nevertheless a considerable attainment. The work of religion upon the world has at least begun, and is advancing. Natural causes are at work. The present generation will be dead to-morrow, and one somewhat improved will succeed it.

But there is one principle that must be more thoroughly inaugurated before there can be any great or permanent in-

crease in religion. More thorough means—a hundredfold more thorough—for the inculcation of foundation-principles in children must be introduced. Or, to make myself better understood, I had perhaps better say *infants* than children. Seeing how the proper culture of children, in the first one or two years of their lives, is universally neglected, it is indeed a wonder that the world is as good as it is. It is entirely sober, prudent, and truthful to say that in Christendom children are uniformly if not universally suffered to become hopelessly ruined or deeply injured, in the absence of a miracle of mercy, before they reach the end of the first or second years of their lives. We hope to elaborate this subject in a future chapter.

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## CHAPTER IX.

### CONCERNING THE NATURAL PROCESS BY WHICH CHILDREN INHERIT PIETY.

ASSOCIATION has much to do in the formation of character. But there is another law which stands before this, and which deserves attention just here—the *law of transmission from father to son*. This law is at present but poorly understood in this new world of ours. The inheritance by children from their parents of physical characteristics, though not understood, is nevertheless easily seen in its results. And moral and intellectual characteristics are also inherited. And the rule, at least in some respects, is the same as that of physical transmission. And the rule is uniform because it is a rule, though its effects are not uniformly seen.

The reason of this lack of uniformity in the descent of characteristics from the immediate parents to their children



is another of the things we do not well understand; but we see that these elements of character sometimes lie latent for one, two, or more generations, and then crop out here and there. The occasional introduction of adverse influences is perhaps, in part, the cause of these irregularities. Let an unhealthy father or mother be introduced into a line of progeny of great vigor and healthfulness, and the result will be seen, perhaps, here and there, two or three generations afterward. And nothing but the continuance of the union of healthy parents will be found able to *crowd out*, as it were, after awhile, this unhealthy infusion.

And it is just so in intellectual and moral characteristics. If dull, talentless, and unlettered parents sometimes bring forth a sprightly and talented child, it is because a parent with superior endowments was placed in the chain of ancestry not many links back.

And so, in some respects at least, does the rule work in morals and even religion. Though in this case the counter-influences come in so rapidly that the result is not so readily discovered. In truth, we have as yet learned but little of this wonderful law of our nature. Nor do we indeed know that we have discovered any thing, with certainty, beyond the *tendency*. By this is meant, merely, that in a line of pious ancestry, other things being equal, and independently of training, the probability of children being pious is greater than in a line of vitiated and irreligious ancestry.

To this it might be objected that the innate depravity of human nature stands out in children in all circumstances, and can not be forestalled or counteracted by any fortuitous circumstances, however favorable; and that to defeat this sin, the attack must be made direct and in person in each individual case.

To this objection, if it be an objection, it might be replied, first, that some states of society are far, very far, more favorable to the early growth and propagation of re-

ligion than others; and hence it follows that a community might be so improved in religion that sin had not been committed in it for centuries.

Secondly, that innate natural depravity is not sin, but only a sinful tendency or predisposition; and, therefore, that actual sin, though certain to occur in certain circumstances, is never necessary. It ought never to be, and may, therefore, or ought to be, avoided in every case.

Thirdly, that a child is capable of religion as soon as he is capable of sin. He is capable of doing *right* as soon as he is capable of doing *wrong*. It is by no means necessary that he should enter upon and continue for a time in sin in order to be converted and become a Christian. So soon as mental development will allow a child to do wrong, it will allow of his doing right. Sin is doing wrong; holiness is doing right. And it would be a contradiction to suppose that when capable of the one he is not capable of the other.

That the world will become sinless in its future generations may be set down as certain; and that this will be brought about by a gradual improvement of one generation upon another, successively, is also certain. And this certainly never could occur if children did not come into the world with a religious tendency superior to that of their ancestors. How moral traits or tendencies are physically imparted by the parent to the offspring we may not know thoroughly in the present state of science, though it might not be difficult to show the reasonableness of the thing upon strictly philosophical principles.

These laws of transmission, however, are truly wonderful in their effects. And we know that they attach as readily to moral as to physical dispositions. For mere lack of opportunity—our own lives being so short—we do not personally witness these effects in a current extending beyond a very few generations. But both history and analogy testify that the procreative current is continuous, and is not to be shifted or broken. Let no parents enter the line but such

as possess some particular characteristic, no matter what, and that particular characteristic will continue to rise and predominate indefinitely.

In the different races of men we see a great variety and peculiarity of habitude, and in each a variety of leading prominent features unlike any found elsewhere. Now, it is apparent that these inclinations have strengthened by inheritance as generations passed along down the line of genealogical descent. A Laplander or an Esquimaux with the same education would not stand equal with the refined Englishman or American.

If it be true, as has been attempted to be taught by a very few, but maintained by none, that all personal peculiarity of moral and mental temperament is bestowed directly from nature, in each individual case, then indeed there is little or no room left for the operation of those great mental and moral agencies, *perception* and *memory*.

It is perhaps true that all moral and mental phenomena result from perception and memory. And that infants at birth possess these qualities in various degrees is certain; and also that their tendencies or inclinations are bestowed by our Maker through the media of procreation. The mode of the Divine government is natural, and not immediately miraculous.

We know that, for some reasons, some persons are more religiously disposed than others. How does this come about? By God's grace, it might be replied. But how? Through what media is this grace bestowed? And the answer is, By natural rather than by miraculous means.

## CHAPTER X.

CONCERNING THE COMPARATIVE AGE OF THE WORLD—  
WHETHER IT IS OLD OR YOUNG.

Is this an *old* or a *new* world? Has it nearly or quite accomplished its purposes, met the ends of its creation, and, in its sear and declining years, is about to lie down and die? Or is it in the prime of life—the vigor of youth? Or is it in the feeble, incipient years of infancy? These are significant questions, which enter largely into the philosophy of God's plan of life and salvation. They are questions which enter into the vital parts of the Divine administration, and with which we, as thinking men, have very much to do.

For thousands of years past there has been occasionally afloat, a cropping out here and there, a notion that the world had become very old and would soon sink into decrepitude and decay. And in more recent times we have had some considerable teaching on the probable or certain winding-up of the affairs of the world at some period near at hand. Sometimes these teachings seem to put on much seriousness, and, by the interpretation of prophecies and other Scriptures, determine the very year or month or day when the world will come to an end.

These fixed periods for the world's dissolution have generally been a few months or years in advance. Many of these have been reached and are now behind us, but the world still lives. At times, of late years, these interpretations of prophecy have attracted some attention among weak and credulous persons. Oftentimes, for lack of exact chronological data, the precise year or month is not determined

upon, but they generally calculate within from about one to five or eight years.

And again, there is another class of opinion, or impression, touching this matter, which is by far more popular among sober, thinking persons. They discard the millenium predictions as quite uncertain, unscriptural, and unsatisfactory, and hold to no settled belief as to the *very near* approach of the end of the world. Their views on the particular point are undigested, and are placed among the unrevealed things of God, which we have, at least, no means, if indeed we have the right, of prying into. They see in the prophecies no certain predictions on the subject, and, therefore, do not feel themselves called upon to give the question much critical attention.

Upon the whole, there is a popular belief that the world is not probably far from the period of its dissolution. It may happen at any time, and it may not occur in fifty, a hundred, or possibly a thousand years yet to come.

And for some strange reason, I know not what, its demise, it is assumed, will occur suddenly, and all nature will be taken by surprise, and, unexpectedly and unwarned, will be hurled in a moment into a new and transformed state of existence.

It is hoped that these strange and unnatural delusions may be at least so far dissipated as to substitute in their stead something rational and consistent with the Divine wisdom and forecast.

## CHAPTER XI.

REFUTATION OF SOME POPULAR SENTIMENTS RESPECTING  
THE COMPARATIVE AGE OF THE WORLD.

THE conclusions and impressions above alluded to are founded upon no ascertained data or facts, save that the strictly millenarian doctrines claim to rest upon interpretations of prophecy. This point will be looked into in future chapters. The mere circumstance that the world is six thousand or seven thousand years old proves nothing to the point. It would be just as logical to conclude that a man was *old* because he was six weeks or six years old. Those simple facts prove nothing.

We call a man old when he is three-score and ten; and we say a horse is old when he is twelve or fifteen, and a man is young at twenty years. Some animals are old and ready to die when they have lived the half of one year. Some vegetables are old at three months, while others are young at the age of two or three hundred years.

These are sound deductions from well ascertained laws. By long observation, we have ascertained unmistakably what is about the average age of many animals and plants; and so we say a man is old when he is sixty or seventy. But this conclusion is not, surely, because he has lived a positive number of years, but because he has lived beyond the average age of men. Some plants pass this ascertained average of life at five months, and some at five hundred years.

But who has ascertained the average age of worlds? At about what age do they usually sink under the weight of years and die? Who knows that a world is older, in respect



to its entire course of being, at six or seven thousand years than an oak-tree is at six or seven weeks?

The earth, in its present form—without reference to the material of which it is made—is not immortal, as we understand that idea. It will grow old and undergo some changes, we do not know precisely what. But whether these changes will take place in seven thousand years after the creation, or seventy thousand, or seventy millions of years, is a question that must be inquired into, if at all, in some philosophic or Scriptural manner. We must consult either reason or revelation, or most likely both.

But when one speaks of the possibility of the world's continuing to exist as it now is, the residence of mankind, for many thousands or millions of years, the unthinking mind staggers under the burden of so large a thought, and cries that this is impossible. But this imagined impossibility arises entirely from the feebleness of our thoughts.

We have no standard by which to measure periods, nor, indeed, to measure any thing else. We can only compare periods of different lengths. But this determines nothing beyond these mere comparisons. If our lives chanced to be one, two, or five thousand years long, it is probable that our ideas of periodicity would be correspondingly enlarged. A being occupying a higher sphere in the scale than ourselves, and accustomed to look and act upon periods of six or ten thousand years, would handle such periods in his mind as we handle hours and days. A year to him would seem no longer than an hour does to us. And what would he think of a world being considered old merely because it had survived six thousand of these little years of ours?

And, on the other hand, a being of very much shorter life than ourselves would consider a man immensely old at five or ten years, and a world that had passed a few centuries had survived most immeasurable antiquity. In familiar think-

ing, periods are esteemed to be almost immeasurably long, or triflingly short, according to the length of our intellectual measuring-line.

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## CHAPTER XII.

A PHILOSOPHICAL RULE BY WHICH THE COMPARATIVE AGE OF THE WORLD MAY BE SO FAR ASCERTAINED AS TO DETERMINE THAT THIS AGE BELONGS TO ITS INFANCY.

THERE is a standard, there are satisfactory data, by which it may be determined unmistakably, not how long the world will live, not how many revolutions round the sun it will describe, but that, as yet, it is *in its infancy*. It is demonstrable that it is in its infancy in respect to progress, and it is morally certain that it is in its infancy, or, at least, in its young days, in respect to years.

And here we go at once right back to the pillar axiom of this argument, the WISDOM and GOODNESS of God. The world, with every part and every property thereof, was made for a purpose and an end. And it must fulfill this purpose and answer this end. Or if it shall fail, either in benevolence or in adaptation, then the machine is faulty somewhere, which can not be.

An examination of the earth's surface and properties proves it to be in the infancy of its being.

We see the elementary law of completeness in every integral portion of the entire economy of nature, from the largest to the smallest. Every thing accomplishes its natural round and completes its obvious design. Nothing stops half-way. Nature leaves nothing unfinished. This is the universal law. The rain that falls upon the ground to-day



replenishes the rivers, goes again into vapor, and, passing round, performs the same service again. Nothing is wasted. If some of it be drank by animals, or by the thirsty ground, it is but answering its purpose. And if man or any other animals thirst for want of it, or hunger for lack of food, it is because they do not meet nature at her own threshold, and build cisterns, or dig wells, or till the ground in the best possible manner.

And so of the earth's herbage. Every part has its purpose. That which is consumed for food passes again into the earth or the atmosphere, without losing any of its elementary properties, and is again reproduced, to pass another round of design and accomplishment.

And so in the animal kingdom, every thing tends to its purpose. Nor is there either lack or surplus. And, very slight and partial as have been our examinations into either physiology or botany, we have gone far enough to see and to wonder at the perfect completeness on the one hand, and the entire lack of redundancy on the other.

And not only is every individual complete and free from surplus, in itself considered, but the same thing is seen in its relations with other parts of the system of nature. Here we behold the most sublime and wonderful evidences of Divine wisdom and goodness, coöperating always with the Divine power.

The spire of grass, as it rears and spreads its tiny branches, needs to be fed and sustained from day to day by the attentive atmosphere, which constantly supplies it with the most delicate and well-prepared aliment. But while neither the atmosphere nor the moisture, nor any of the properties of either, has any thing redundant, or over and above the natural wants of vegetable and animal life, so both the animal and vegetable departments pay back to the gases and moisture a full equivalent, in barter, of such commodities as they need. Nor do the former produce any thing which the latter do not need, nor in quantities which are

superabundant. *Every thing* has its use and its place. *Nothing* is either redundant or ill-adapted.

We might thus roam through all the greater as well as the lesser departments of nature, in search of teachings by analogy, and we would find that every thing, from the dew-drop to the ocean, and from the mite to the mountain, of which we have any knowledge, teaches the same lesson of completeness in every thing, and of redundance in nothing; and also of perfect and universal adaptation throughout the entire system of nature. The notion that something is made for nothing is short-sighted and dishonoring to God. It supposes a defect in some of his attributes, or in their wise and benevolent exercise.

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## CHAPTER XIII.

### CONCERNING THE VAST AMOUNT OF UNDISCOVERED NATURE.

THIS world is not merely a thing made with its several parts coöperating, but it was made *for man's residence and use*. Nothing can glorify God but *mind*. Man is God's great creature, and the earth was made and given to him for his use. The end of sublunary nature is the advancement of man's interests and happiness, that he may thereby glorify God.

But every thing must be discovered and understood before it can be appropriated to man's use. We may readily imagine that in the days of Adam not much progress was made in discovering and assigning the different properties of the earth to their appropriate and proper uses. But, no doubt, long previous to the close of the nine hundred and thirty years of the life of that patriarch, it was believed by himself and others that very extensive, if not almost final

and complete discoveries had been made into the system of nature; and that almost every property the earth possessed, and combination of which they were susceptible, were at least pretty well understood. He no doubt concluded, too, that the world must be getting very old. As he saw himself evidently in the decrepit days of waning nature, he probably concluded the world must soon sink into decay and die. It was older than himself, and he was very old. And it had answered pretty much, so far as he could see, the ends of its creation. It was a great and venerable world—was, of course, in its late and declining stages, and could not survive many years to come.

Why should not Adam and Lamech and Methuselah, as they oftentimes no doubt sat together and conversed about the world and the course of time, reason and conclude in this way? Had they not as good grounds for such reasoning and such conclusions then as we have now? The world was old. Great and extensive researches had been made into its properties, qualities, and susceptibilities. They were acquainted with its animated nature, its astronomy, its botany, its chemistry, geology, *materia medica*, and with its arts and sciences; and they, no doubt, spoke of *the* arts and sciences with as much sangfroid and satisfaction as we do now. They had seen pretty much all there was to see, discovered pretty much all there was to discover, and had accomplished about all, or evidently nearly all, that lay within the reach of man's capability, and now surely the world and its affairs have little else to do but wind up and cease to be.

And I repeat, was not this reasoning and these conclusions about as philosophical and well founded as the same kind of reasonings are now? Go back to the days of the earliest antediluvians, and stand where they stood, and view the world and the course of time as they viewed them, and say if they had not about as good reason to wind up the affairs of the world then, in a few years, as we have now.

It may be said that the world was evidently young and

immature then, because Christ had not come, and Satan's head had not been bruised. And it may be said, in reply, that very likely they looked forward to these things—so far as they looked forward to them at all—and anticipated them with as much rapidity and quickness of accomplishment as some of us now anticipate the *second* coming. It is not at all unreasonable to suppose that they looked forward to the redeeming work of Christ as a thing to be accomplished in a day, a year, or a few years. It is much easier for us to look back through years already seen and molded into history, than to anticipate those to come by the dim light of the lamp that lights up the future.

The same *kind* of reasoning then and now would lead to about the same conclusions. In either case it is baseless, illusory, and unsatisfactory. Our reasonings here, as elsewhere, must be philosophical—with a base-line—with axioms. If these axioms and base-lines were not known to the early ancients, it is perhaps because of their lack of experience. But we have discovered more of both the facts and character of the world than they could discover, and are therefore less excusable than they.

We can not *now* be looked upon as ancients; but will not future generations so regard us? Why will not our distant posterity look upon us as occupying a place away almost cotemporary with the Apostles and Moses and Noah? From where we stand, Noah, Abraham, and Moses occupy almost the same point in the chronology of the past, although Noah was to Abraham as one of the ancients; and in turn Abraham became one of the ancients to Moses, as Moses did to Isaiah and the later prophets. Chronology closes up its periods, almost, as we recede from them.

We look back and pronounce, with great confidence, that the ancients, or even those but a few years behind us, had made but small progress in the use and appropriation of the many things of which the world consists. And may

there not be something very illusory in all this? Is it certain that we are a long way in advance of them? Perhaps we have made but a few simple removes beyond the point where our fathers left the world a hundred or a thousand years ago. Noah, and those in his day, had made comparatively great advances into the ultimate capacity of the world beyond those of the ancients, as they regarded their distant ancestors. And so of succeeding generations from that day to the present. But how far have any or all these penetrated toward the *ultimate capacity* of the world and its properties? To show merely positive advances, proves nothing, or almost nothing, to the purpose. Have our examinations into the world and its properties proceeded nine-tenths, or one-half, or one-tenth, or one ten-thousandth part of the way toward the ultimate capacity of these things? How long will it be before *we* and *our* researches into the world's capacity for usefulness will be looked upon as shallow, incipient, and nearly worthless to the world?

With all our discoveries, researches, and improvements, how much—what relative proportion of the world and all its qualities and properties, physical and moral—have we discovered, examined, analyzed, and subjected to practical use to the utmost extent of its capability in all possible modifications and relations?

To say that we have learned to appropriate wood, ore, water, caloric, etc., into a ship, a house, a railway or a telescope, with such and such powers and capacity, proves little or nothing more than the red man of the forest proves by exhibiting his arrow, and showing that it is more fleet than the game he pursues.

Has the *capacity* of wood, ore, water, caloric, air, earth, with *all* the properties and qualities of this globe and its furniture, been exhausted and pushed to the utmost, in all possible modifications and connections for ministering to the benefits of mankind? Or, in other words, has the Divine



intention, in furnishing these things, been met and carried out fully? And, by this rule, are we in a *mature* or an *incipient* period of the world's history?

I am aware that persons of but moderate reading, especially those who have not paid much attention to the later marches of science, can have but a very feeble appreciation of the magnitude of these questions. I can direct his attention only to a few of the grosser substances, and only to the surface of these. But I would speak one word to men of science. I would suggest to the astronomer, the geologist, the naturalist, the chemist, the botanist, to the *student* of thought, research, and reflection. I ask men who can rise above and step beyond the mere little historic facts of our superficial experience to ponder these questions. Who has studied the deep labyrinths of chemical *affinity*—of *reactions*, mechanical, optical, electric, organic? What though human experience, brief and with blunted sensibilities, has demonstrated but the alphabet of mental and physical science? An alphabet proves a literary system. That is indeed a narrow view of God's works which is content with the gaze upon a landscape or the distant view of an ocean or a mountain.

## *SECTION SECOND.*

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WE now proceed to an examination of some little of the FURNITURE of the earth, and of the EARTH itself, with the view to ascertain whether these things have as yet, or how far they have, answered the evident designs of their creation.





## CHAPTER XIV.

### CAPACITY PROVES DESIGN—THE RULE APPLIED TO THE WORLD AND ITS FURNITURE.

WITH what do we compare our attainments in the progress of the discovery and appropriation of the furniture of the world? What is our standard, or straight-edge? To say that we have advanced beyond the points reached by those behind us proves nothing, except that human affairs are advancing. But no matter what our mere positive advances may be, that does not prove that we are nine-tenths of the way, or one-half the way, or one-tenth, or one-hundredth part of the entire way onward toward the finale or ultimate design of these things.

*We must compare our attainments with the world's CAPACITY; that is, with its DESIGN, for the design can be ascertained only by the capacity.*

The world has a *size*. If it had been made ten times larger than it is, or one-tenth its present size, then we would be obliged to conclude—keeping in view God's Wisdom and Goodness in its arrangement—that the Divine intention was to give it adaptation accordingly. Its capacity must determine the Divine intention. God does every thing *right*, and adapts every thing to its end.

If, in passing along a way, we discover a human habitation, constructed rudely of a few small poles resting against the side of a tree, and covered with bark, the whole being the work of an hour, we are irresistibly driven to one of two conclusions: either that there was great lack of wisdom, goodness, or power, or all three of these things, in the con-

struction, or that the design was to erect a very temporary habitation, in which one might be sheltered for a night. Upon this supposition, and upon this only, is there seen a wise adaptation of plan, outlay, and end.

And then if, again, on another occasion, we meet with such a structure as the Girard College, in Philadelphia, or the Tennessee State-house, and we are told it was built by a wayfaring man for a tabernacle for the night, we are obliged to conclude that there was great lack of wisdom, outlay, and adaptation in the construction. We see it built of the most durable material, to the entire exclusion of all other; and it has capacity far beyond and in no sort of proportion to the intention. For what use are these large halls and their several chambers, no two alike? This hall has capacity and arrangement for a senate-chamber, and that has adaptation to accommodate a larger legislative body. This is evidently arranged for an office, and that and that for other and different kinds of offices. This is arranged for a court-room, and these and those for purposes which their arrangement and furniture indicate. But they are all, or nearly all, useless, upon the supposition that the whole was built for the mere accommodation of a single family for a single night. And the conclusion that very much of the design was unwise, vain, and useless is inevitable.

- And precisely in this way do we reason when, in passing along, we meet with this world. It has evident capacity far greater than has yet been brought into requisition. Very much of its surface has never been used at all. Indeed, any one may see that no part of the earth's surface has been used to the extent of its capacity.

By the *capacity* of the earth, it is not intended to mean that either it or its furniture is to be used, or is intended to be used, to the extent of being exhausted or worn out or used as long as they are capable of being used. On the contrary, as before intimated, so far as we know, both

the earth and its properties might have the capacity of self-perpetuation or interminable endurance. But it is meant that the earth and all its furniture are to be brought into requisition, and be used and made to minister to the wants of mankind to the extent of their natural, reasonable capacity. A ship of six hundred tons burden would be unwisely adapted to convey six hundred pounds of freight.

Suppose it be discovered that some island in the sea, of which we know but little, possesses some botanical or agricultural quality, which, by being used in a certain way, would augment its agricultural product a hundred-fold, and that this discovery be made at a time when such product was greatly needed. Who would not say that this was so intended and prepared from the beginning? Who does not believe the great Western Continent was from the first intended to be used, and was all along hid away out of sight, until the last few years, for good and sufficient reasons?

Who does not believe that the expansive power of water, on being heated, was intended by the Great Designer to give it motive force adapted to the propulsion of machinery? And then it follows that if the world had been destroyed before this discovery had been made, that much of design and contrivance would have been in vain. And just so of the mariner's compass, of the Copernican system of astronomy, of printing, etc.

And in the same manner we must reason of any of the properties or qualities of the earth not yet discovered. They are still latent, sleeping, unused. And they will either come into use or become proof that some portions of the world were made in vain.

Whatever capacity or quality, property or capability, the earth or any of its furniture possesses, discovered or undiscovered, was designed and intended to be used, sooner or later, for man's benefit, because it was made for him, and formally handed over to him for this very purpose. He was to *subdue it*.

## CHAPTER XV.

THE EARTH AND ITS GREAT STORE-HOUSES ARE AS YET  
ALMOST WHOLLY UNDISCOVERED.

OF the substance of the earth itself we have as yet discovered almost nothing. The eye of man has not probably even glanced upon one-half its surface. Not many farmers of considerable extent have even *seen* actually one-half their land. He has had frequent landscape views of its cultivated portions, but it is perhaps only in small farms that the proprietor has actually looked upon every square foot of its surface. Wood, and particularly forest land, has but a small portion of it been really seen, every foot of it. Immense portions of America, Africa, Asia, and even Europe, as well as millions of acres of the islands of the sea, have not as yet been looked upon by mankind.

Very large regions of country have not been discovered by civilized man, but are in a savage state. What do we know of Africa? A traveler passes over a region of several hundred miles in extent and tells us that he saw a river, a mountain, and a fertile country, and a desert; and he gives them names, and tells us what these names are. We read that Columbus *discovered* America; and yet we see that four hundred millions of people since then have been constantly *making discoveries* in it, and it is apparent that the work of *discovery* on this continent is but just begun.

Who has seen the Rocky Mountains, or the Alleghanies, or indeed any other mountains? The beasts and reptiles that roam over them, and the wild fowl as they look down from the branches of the trees they support. But the eye

of man has scarcely glanced over them, and as to the eye of science, research, and investigation, it has hardly glanced at them by acres, by miles, or by districts. And who has seen the large regions of the almost or wholly unexplored country of South America, of the West Indies, of Central America, of California, or of our great West. What advances have been made in scientific researches in the Sandwich Islands, in Australia, in Newfoundland, in New Zealand, or in the great countries of China and Japan? Have those countries been thoroughly subjected to the investigations of science, in all their capabilities, to add to the comfort and well-being of mankind in all the possible developments of which they are capable? Has the thousandth part of this been done?

The only answer to be given to this question is, that, within a few years past, a few adventurers have discovered a little gold ore on or near the surface in Australia, and in Newfoundland one or two ship-harbors, or places where a few feet of water approach near the shore, have been discovered. But whether the former is appropriated to its intended and profitable uses, and whether the latter is of any use, or of what use it really is to mankind, are questions to be answered by the future investigations of science, when the real wealth of the earth, now latent, shall be further inquired into.

It is not apparent to the sober eye of observation, that as a race inhabiting the country of this earth, *we have but just got here.*

A woodsman of the West has, with his family, penetrated the forest, until he finds a fertile little valley where the grass is luxuriant, offering food to his weary beast, and, beside a grotto at hand, a cooling spring gushes from beneath the rock, and he concludes he will "stop" here. And so he appropriates the circumjacent country, and gives a name to the brook near the bank of which he builds his rude hamlet. And now this country has, in his estimation,

come up to the requirements of God, and has answered the infinitely-wise purpose, and met the ultimate intentions of the Almighty in its formation.

It is not hazardous to say that this is taking a rather superficial and short-sighted view of God and Nature.

Abraham and Lot had so increased in riches, and their flocks and herds had so multiplied, that there was not world-room sufficient for them to dwell together; and so they separated, and the one took the right hand and the other the left. Lot chose "all the plain of Jordan," and Abram took "the plains of Mamre, northward and southward and eastward and westward." So these great and noble patriarchs appropriated between themselves pretty much all there was, or was presumed to be, of this little world; and they practically, and no doubt to their entire satisfaction, vindicated the wisdom and goodness of God in arranging the world so amply to meet the requirements of their herdsmen, and the wants of their flocks and cattle. Surely, it was a very great and very ample world to meet so fully such large requirements, and to answer so completely the ends and purposes of two such great and powerful patriarchal governments.

And yet it is quite likely that both the great-grandfather of Israel and his nephew fed their flocks, and sojourned, and lived, and died in and around Mamre and Jordan, without exhausting or even appropriating and using any very great proportion of the earthly things and properties which God seems to have prepared for the sustenance and advantage of mankind even in those regions.

The labors of practical science must visit "all the plain of Jordan" and the "plains of Mamre, northward and southward and eastward and westward," and must pass them through a smaller and better crucible than those earlier settlers used. What has the practical geologist, mineralogist, agriculturist, and other men of scientific, research, and application reported on the subject?



## CHAPTER XVI.

## CONCERNING ROCKS, HILLS, AND DESERTS—THEIR CONDITION AND DESIGN.

A CONSIDERABLE portion of the earth's surface is covered with barren rocks, precipitous and almost inaccessible mountains and sterile desert plains. These are generally considered the barren, useless, and fruitless portions of the world. It is waste land. But that which in one period of the world is considered waste land, at another is regarded as very valuable. Only a very few years ago large districts of country in the Mississippi bottom, marsh land in South Carolina, and bogs in England, Scotland, and Ireland, which are now among the most productive and valuable farm-lands in the world, were considered to be almost entirely valueless.

The Spanish Governor of Louisiana, but a very few years ago, offered to a citizen of Natchez, well-known to me, a good title to almost any quantity of land on the Mississippi River, opposite that city, if he would pay the expense of surveying it. But the land being worthless, the offer was declined. That same gentleman lived to see that same land sell for from two hundred to five thousand dollars per acre.

A few years ago, a large farm in New York, lying in the neck of land formed by the junction of the Hudson and East Rivers, was purchased for thirty dollars' worth of Indian beads and blankets. Since that time considerable portions of that same land have been sold at the rate of a million and a quarter of dollars per acre, and no portion of it could now be purchased for less than three or four hundred thousand dollars an acre.

But a few years ago the sites of the cities of London, Paris, Dublin, and Edinburgh were bartered for a few trinkets. What was the value three hundred years ago of the land where now stand the cities of Boston, Philadelphia, and New Orleans, or of any other land on this continent? How is it that a piece of land near to some town or city is worth one thousand dollars per acre, when far better land, as land is generally esteemed, more remote, is worth ten cents per acre or nothing? Surely, it is because intrinsic and surrounding circumstances have not developed the latent value of land in the latter case. Why should lands be of less value on the Niger than on the Thames?

The earth's surface is becoming more and more valuable because it is becoming more and more useful. It is changing from a barren and wilderness state to a highly-cultivated and useful condition. This progress is very general, though somewhat irregular. We are gradually acquiring more and more knowledge of the value and uses of the surface of the earth, and it is very certain that we have no knowledge that any portion of it is useless.

In the present state of the arts and sciences, we make little or no use of those rugged rocky hills. Possibly they answer some good in the formation of channels for healthful breezes; but if the surface were less rugged and more fertile, it would probably just as well subserve those purposes. A far more sober conclusion would seem to be, that we have not as yet discovered much of the use of rocks. Perhaps they were piled away there for the present, to be brought out and used at the proper time and in the proper way, and it looks still more likely that there are forty or a hundred valuable uses to which they may be applied in future ages.

Rocks are soluble; and what other chemical susceptibilities they may have we do not know. With what degree of ease and facility they may be thrown into solution, or some other change of form, we can not now determine.



*They are there*, and they were placed there by Infinite wisdom and perfect mechanical skill, governed by Infinite benevolence. They were not made in vain. If the savages who roamed thoughtlessly over them, or the pioneer woodsman of these early ages who passes them by as worthless, or the school-boy who plays among them, have not discovered their uses, it is no evidence that they *have* no uses; it is evidence only of our early occupation of the country, that the country is new to us, and its valuable properties are undiscovered.

Were the great sandy deserts made for nothing? They present to us a sterile and unprofitable appearance, nor have they been appropriated to any profitable uses. And so of many plains known to be fertile; they are unused. Have one-half or one-fourth, nay, have one-tenth, of our lands which are considered good for tillage, been subjected to any fair or proper agricultural use? I presume not. And as to some land being *poor* and some being *rich*, we do not know so well about that. We will endeavor to read a chapter on agriculture after awhile. At the present it may be sufficient to remark, that we have no conclusive evidence that some lands are absolutely richer and some poorer than others. Such appearances may be owing more to our mode of using them than to any thing absolute in the quality of the lands themselves.

Much of the surface of the earth lies not only undulating, but is thrown into rugged steepes and almost inaccessible mountains. "In the sweat of thy face shalt thou eat bread," is still one of the laws under which we live. By this we understand that the earth and its furniture are given to us, not in a prepared state, ready for use, but in a state capable of being rendered useful by labor and skill. Without labor the earth is useless; and, on the other hand, labor, properly directed, will render it useful almost if not quite indefinitely.

## CHAPTER XVII.

## SOME PRACTICAL OBSERVATIONS ON ISAIAH, FORTIETH CHAPTER AND FOURTH VERSE.

“EVERY valley shall be exalted, and every mountain shall be made low: and the crooked shall be made straight, and the rough places plain.”

From such criticisms as I have been able to examine, with the exercise of such judgment as I may have, I am not fully able to determine, with entire satisfaction, the full intention of the Divine mind in putting this prophecy into the mouth of Isaiah. It is, however, highly probable that it refers to more than one distinct thing.

In a figurative or allegorical sense, it may refer to the supposed *way* or *progress* of the Lord, as he passes through the earth in the work of evangelization, and that preparation shall be made, as it were, by cutting down the hills and filling up the valleys before him. But whether it is or is not intended to have this meaning, it is quite probable that it may also have another and more natural and literal one.

The earth as we find it, in what we call its natural state, is rough, rugged, and unfit for immediate use; and still more is it unfit for that higher state of usefulness for which it may be prepared by skill and labor. To illustrate this idea, look at some particular spot. It is a precipitous, rocky, uninviting region, whose crags are irregular and nearly barren. Such valleys as it has are overflowed quagmires and swamps, intermixed with frog-ponds and bramble. The whole has the appearance of a useless waste. But now let this abode of reptiles, where the wild beast would

scarcely deign to prowl, be approached by the patient hand of skill and labor. The swamps may be drained or filled up; rocks are excavated and replaced; the cliffs are smoothed into gentle slopes and beautiful terraces; elegant walks, falling cascades, rich fountains, and handsome promenades are seen on every hand; and lawns, meadows, rich fruits, and gay flowers spread their luxuries and beauties in all directions.

Now, so far as this particular spot is concerned, it may be well said that its valleys have been exalted, its mountains made low, its crooked places straight, and its rough places plain. And the idea may perhaps aptly be applied to the surface of the earth universally. There is not a spot of earth that is not susceptible of improvement, far, very far, beyond any thing we have witnessed. Rills can be changed in their courses or divided into different channels, or be made to spread their waters at will, and so can rivers, lakes, or seas. Indeed, there is little or none of the surface of the earth, either land or water, excepting the large oceans, that does not require to be changed, smoothed, straightened, elevated, or made low, in order to be rendered useful to the extent of its natural susceptibility.

*And its susceptibility to this end is the measure and standard of the design in its formation.* This smoothing, arranging process is already begun here and there, a very little, on a very small scale, in a few spots of earth. The reason why it has been carried no further is, because of the newness and uncultivated condition of our lands. We have made a few little roads, meadows, and gardens, but—*we have but just got here!*

Let the world live long enough, and let the destroying hand of the ingenious manufacturers of prophecy be kept off it, and in time its entire surface will be graded, terraced, smoothed, and fashioned as human convenience may require. The elevations will be such as may be required; the depressions will be as large and deep as needful; the brooks and

even the rivers will be arranged as may be most conducive to our wants, and every valley shall be exalted, and every mountain and hill shall be made low.

Where the eagle built her nest but a few years ago, and the wolf howled his angry answer to the winds, now stands a stately edifice, and the hum of wheels and spindles show that the hand of skill and industry was not invited there in vain. The perfection of these manufactories now comes fully up to our ideas of perfection; but these wheels will be laid aside for those of more approved patterns, and then they shall be condemned as inferior and unsuited, to give place to others, which in their turn will be superseded by newer improvements.

“In the sweat of thy face shalt thou eat bread.” This is the law. The material for every useful purpose is here, prepared by Almighty power. Every knob contains a house; every tree contains a machine, every bush a spoke to put somewhere; every handful of ore contains a knife, or a spade, or a watch. The paper on which I write is a prepared cotton-seed; my ink is another seed, and my pen is a piece of dirt.

I want a lake, and I am going to make one to-morrow! Nature, in seeming unconsciousness, has almost made it already. The ample basin, with its ample rim, is already lying out in the pasture. A few cart-loads of earth will fill up a crevice in the rock at the bottom, and the clouds will supply the water, and the carpenter shall build the gondola; and the beast shall wade in to his knees and slake his thirst, and wonder how a part of his grazing-ground has become a little sea.

God prepares the hills and the valleys, the mountains and the plains, in a crude condition, and merely furnishes man the raw material with which to make a world. And man, with the sweat of his brow, is to make it. But while every thing necessary for the completion of this mundane system is prepared to our hand and carefully laid away, it is certain

there is no redundancy. Though it is only by the slow process of discovery and subjugation that we can ascertain what is prepared.

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## CHAPTER XVIII.

### CONCERNING THE PRESENT CONDITION OF FORESTS AND UNUSED LANDS COMPARED WITH THEIR EVIDENT DESIGN.

THE existence of a natural virgin forest is, of itself, almost conclusive evidence of the world's juvenile condition. It was never appropriated to any good account. It was made, and there it lies still. Mankind, up to the present time at least, were just as well off without it. It has added nothing to the wealth and advantage of the world. It has filled up that much space upon the sphere, but if that is all that it has done, or is to do, then the sphere was made too large or this portion was made for nothing.

We are so accustomed to see and hear of waste, unused, and desert land, that we look upon such things as matters of course, and pass them by as common-places. But when you come to look on the subject more carefully, or apply to it the touch of philosophic examination, it will appear unnatural. It is not derogatory to the plastic enterprise of Infinite Goodness and Wisdom, in arranging a world for the especial use and behoof of an intelligent race of beings, with the intention that it shall run its course and dissolve, to suppose that large districts—or small ones either—are to lie in a nude, lifeless, virgin, and unimproved state until the day of its doom, and receive its doom in its juvenile, new, and untamed condition? Some things may have been made merely to be *looked at*. It would seem natural enough to predicate this of roses and rainbows, but forests do not even



serve this purpose, and can not be placed in such category. Upon such a hypothesis we have large portions of the earth which hitherto have passed on in inert idleness, with nothing to do and doing nothing; with no purpose, no object, no end, no use; to grow old in infancy, to yield no glory to God nor good to mankind. This is unnatural. The thought detracts from God's essential glory. It is unworthy his name and fame.

And if these present are the *latter days* of the world, and these large regions are mere idle waste, or are to do no more good than they are now doing, then the earth is not only made larger than is necessary, but it is so large as to be greatly cumbersome, unwieldy, and inconvenient. This we are not at liberty to suppose. We are obliged to presume that it was made right; just right as to size, material, of precisely the proper texture, and with complete harmony of all its parts. The hitherto unused forests of uncultivated regions, the Desert of Sahara, and the mountain steeps and gorges will, in time, be found to be as useful to mankind as the valley of Jordon, the plains of Mamre, or the rich cotton-fields of the South. That which is not used in one way will be in another. Every thing must tell why it was made, every thing must meet its purpose, and God be glorified and man benefited in all.

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## CHAPTER XIX.

### AN INQUIRY RESPECTING THE POLAR REGIONS.

AND the very same reflections as those above must apply to the ice-bound regions of the high polar latitudes. They are "ice-bound" now, but it is the task of human science and enterprise to unlock those ice-chains and tame those cli-

mates, and reduce those countries, and render them useful, and make them subserve the wise and profitable purposes of a wise and beneficent Creator.

We know it is *cold* there now, and may presume it always will be; at least we know nothing to the contrary. And yet, even in this, the future developments of history and of science may show that we are mistaken. Indeed, there are some indications that this may be probable. But we do not know that, therefore, these countries are absolutely uninhabitable. They are raw, crude, and uncultivated, but we do not know but that electricity, or something else, may be discovered by which the inconvenience of cold may be measurably or wholly overcome. We know as yet but little of caloric or the laws governing it. We know that friction—friction of perhaps any thing—produces warmth, and we know there is warmth in the sun or in some way pertaining to it. There is warmth enough in friction, if it can be produced, or in the sun, if it can be conducted at pleasure, to render the polar regions warm enough. And we do not know but that certain kinds of food, clothing, and habits may do something toward giving powers of resistance to cold far beyond what our present experience suggests.

These countries may possibly never, or for many ages, be permanently inhabited by settled residents, and particularly, perhaps, during the dark and cold season. Perhaps its occupancy during the light summer months might answer every useful purpose. What habits, customs, pursuits, employment may, in future ages, be found best for the development and appropriation of the natural properties of these countries, would be both idle and hazardous at this early period even to conjecture. But that these countries are mere ice-fields, sterile wastes, and excrescences upon the face of the world, is a reflection upon the wisdom and prudence of their Creator. The difficulties, whatever they may be, in the way of a thorough examination of these coun-



tries, will, no doubt, be removed or overcome in due time. The climate is tempered right, so that, harmonizing with other climates and countries, the greatest advantage may result.

As yet scarcely a step has been taken toward the development of any geological, botanical, or zoological riches the countries may possess or be capable of producing. And its very ice itself is a thing of which we know but little. Does it contain caloric? And, if so, how may it be educed and controlled? If the polar regions have not been subjected to scientific research and control, why, be it so. But it can not be doubted that science is equal to the task. This is *our world*, and it is our business to examine it and draw out its properties, and turn every one of them to good account.

Of the extreme north we know almost nothing. Dr. Kane, whose recent Arctic travels have attracted much attention, gives at least plausible reasons for the conjecture that a large region, of which the North Pole is the center, has a much milder climate than that of the lower Arctic latitudes. But as the world has not yet been *discovered*, of course we know little or nothing about it. This was the case only three and a half centuries ago with regard to this whole continent.

It might be suggested that the shape of the earth, with its position to the sun and relation to the solar system, renders extreme cold near the poles necessary in order to the proper changes of seasons, the regulation of weather, *etc.*, in the lower latitudes. That may all be very true, but it only removes the difficulty from one point to another, without, in the least degree, lessening it. For this very solar system, and all this extensively varied relation, even to a pebble or a leaf, the temperature of the sun's rays, and their transmission through the atmosphere, and their effect on the human system, all, all of this is but part and parcel of this very wise and benevolent creation about which we are

discoursing. God, in creation, was surely not shut up to the necessity of placing this planet just so far from the sun, and of causing it to present just such and such exposures, and of giving heat just such and such power of impression upon animal and vegetable life. And, therefore, if certain trees and plants will not grow above certain latitudes, and if man and other animals can not endure cold in certain high climates, we must not conclude that these things are the result of necessities operating upon God, but that there is a wise and benevolent *reason* for all these things. God always acts with reason directed to the best possible ends.

And, again, there is another hypothesis with regard to cold climates which possesses some plausibility at least. It is the opinion of some very sound writers on cosmological science, that *the earth is gradually lessening its orbit round the sun*; consequently it is approaching nearer and nearer to the sun. This process, while it may not cause the tropical regions to become inconveniently warm because of trade-winds, may—nay, it must—cause the climate of the frigid regions to grow more mild. And this may give tens of thousands, if not millions, of years of tolerably mild weather to the highest polar countries.

We must not assume to know all that is predicable of cosmology until science exhibits the demonstration.

## CHAPTER XX.

## AN INQUIRY RESPECTING THE PRESENT CONDITION OF MINERALOGY.

THE science of mineralogy has been known and practiced since the earliest times; and yet it is well known that but a step has as yet been taken in its advancement. Even in regard to such minerals as we are acquainted with, in procuring them we have made only a scratch upon the very surface of the ground, here and there, in a very few small spots, a hundred or a thousand miles apart. It is believed that there is now stored away, near or not far from the surface of the ground, an amount of mineral wealth absolutely enormous as compared with the actual discoveries we have made.

The proportional quantity of metal the earth contains, which we have used, amounts to almost nothing. Was this vast amount of metal stored away in the hills and plains of the earth with the intention that only the one-hundredth or one ten-thousandth part should be used?

Suppose we had the labor to spare for that purpose in this present age of the world, and were to procure from these rich mines a much larger quantity, say ten times as much as we now have, this would very materially change the affairs of the world. Commerce would run in new channels; navigation would be quite a different thing from what it is now; new fields of enterprise would open; new lines of industry would be formed; almost all industrial pursuits would be affected and moved to its very center.

A superficial observer might suppose that an increase ten-fold of iron or copper, for instance, would simply produce a redundancy and a sluggish market. This would be

the case immediately and temporarily, but a further and still further supply would open out new and enlarged channels of appropriation, and the flow, if increased, would accumulate strength and demand attention, and force capital and industry to its support. If the quantity of iron were greatly increased, almost every thing would be made of iron; and so of every other metal. It would open up and fill a hundred channels of employment not thought of now. It is difficult to produce a permanent redundancy of such articles as are susceptible of new and varied application.

But a few years ago, a gentleman of Georgia inquired of an English merchant, in Liverpool, if he could find sale for so much cotton, the next year, as *five or six bales*, of three or four hundred pounds each. The reply was that a quantity so superabundant could not be sold in England. And yet the lifetime of a man scarcely passed away before five millions of such bales was no more than a supply for one year.

I mention this to show what immense influence in the affairs of the world may be produced by the persistent introduction of a single article susceptible of a somewhat varied use. If iron, or copper, or brass, or zinc, lead, or any other metal were produced in abundance, it would supply the place of other material wonderfully. Not only would houses and fences, furniture, railways, ships, highways, and the like, be made of it, but it would wonderfully stimulate new inventions, and develop and open up new channels of enterprise and improvement, which now lie dormant and undisturbed for the very lack of some such stimulant. We do not see until afterward how greatly some one article was needed, not only to be used by itself, but for an almost endless mixture or combination with others, thus urging on to other and still other developments.

Suppose some of the precious metals, as they are called, should be supplied in abundance. And what good reason have we to conclude that they are as scarce, comparatively,

as they seem? We have as yet made but the merest and most superficial beginning toward an examination of the entire *contents* of the earth in this regard; and every step we have taken in this direction gives more and more indication of the immensity of the wealth of the world in gold and silver ore. We have no solid reason to conclude that, for any great length of time to come, gold and silver will be used as a mere instrument for the measurement of commercial value. It has not been long since that iron was used as money. A little change in the ever-changing circumstances of the world may cause something else to be used as money, or the disuse of money entirely. And, on the other hand, it may be that the quantity of gold, and may be silver, too, was so graduated as to quantity, and position in the earth as to make them subserve the purposes of money so long as money may be needed. The proper quantity was placed here and there for the ends intended. There is not too much; there is not too little. It was made and placed there with design, and not without design. If you were to ask the maker of a wagon or a watch why he made so great a number of wheels and springs, he would explain to you the use of each one; and he will show you the reason why he put ten or fifty times as much metal in the one as the other. Or, if he be merely gathering the material for future use, he will show why he needs a ton of one kind and only a pound of another. And he will show you that an additional number of wheels in the one case, or of pounds or tons weight in the other, would be either an incumbrance or a vain and useless preparation.

Very late discoveries are almost every day developing wonders in this department of science. Sometimes these discoveries are merely accidental—stumbled upon undesignedly. But more careful geological surveys of ranges of valleys and ridges are rapidly pointing out the lines of location of many of these immense store-houses of wealth. Recently we have information of most immense quantities of gypsum

in portions of the north-west of our own country. It would sound strangely enough now to talk of cities and countries being built up of the finest and purest alabaster. I am sure that I do not know that it will be done, nor that it would be desirable. But I am also sure that stranger things do happen by means of invention and discovery, and that even that may not look marvelous in years to come. It is beyond question that, in regard to mineral wealth, we have just begun to touch it at a few accidental points. In a few hundred years to come, or a few thousand, when man will look back to these days, and to the practical developments of science and industry *now* as the early hours of mere childhood in these respects, it will *then*, no doubt, be seen that, as a race, we have but just got here, and have taken a few incipient steps toward those developments of nature.

And will any man say that, in the preparation of the material by Infinite Goodness and Wisdom for the future making of implements and buildings of all kinds, and other things, special respect was not had to quantity, kind, and arrangement? Man may be somewhat reasonable, but God is infinitely reasonable. The Infinite benevolence of God was wisely consulted in all this.

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## CHAPTER XXI.

### CONCERNING CAVES, AND THE LIGHT THEY THROW ON THIS SUBJECT.

FISSURES, underground passages, and caves, which now and then present themselves to sight, afford us a little opportunity of seeing beneath the surface of the ground. Very little is known of caves, because little or no exploration has



even been attempted in that direction. But the little experience we have on the subject gives us a key to probabilities of a most interesting character.

It has not been discovered that the surface of the ground in the vicinity of caves presents any remarkable appearances indicating a cavernous condition beneath. This renders it probable that caves may be much more numerous than is generally supposed. There is, probably, no good reason to conclude that one hundredth or a thousandth part of existing caves have been discovered.

These underground openings have as yet elicited little or no attention in the world. Of old there was one called Macphelah, which, aside from its noted mention in remote history, was, perhaps, a little affair. Lot and his daughters lived in a cave, as did Elijah the prophet. And in a few other places in Scripture history places of this kind are alluded to.

Man is the proprietor or tenant, not merely of the very outside surface of the earth, but of all the properties of its coating or skin, to an indefinite depth. But we can know nothing of what is so far beneath the surface as to be out of sight until we look and see. And a casual glance will give us but little information; we must go further, and subject every thing there to the crucible of enlightened science and extensive analysis and combination. And it is very certain that beneath the very cuticle we have discovered almost nothing of the substance of the earth. The very skin or veneer of the earth has been punctured but here and there very slightly, and in a few places to the depth of a few feet. Some of the furniture of the earth, prepared for our use by our Creator, was placed on the outer surface of the earth, above ground, and some beneath the surface a foot, or a mile, or, for aught that we know, at a much greater distance. Some was placed in the atmosphere and some in the water. Nor can we expect to profit by these things until we com-



ply with the law of labor, which law includes research, invention, and discovery in all the departments of practical and theoretical science.

To suppose that the great magazines of subterranean wealth, or, indeed, any considerable portion of them, have been opened and examined, would be to suppose that which no well-informed man could believe. But just now we are not attempting to direct attention to geology so much as to a few intimations respecting that great subject, and some of its cognates, which the few caves we have discovered afford us.

The "Mammoth Cave," in Kentucky, as it is called, furnishes us some few elementary lessons. Here you pass down a gentle slope into the side of a hill, by an entrance twenty or thirty feet wide and as many in height. After going a mile or so, the ways separate, the one of which will lead you about three miles, and the other about nine or ten miles, as far as they have been explored. It is very evident, however, that only a portion of the cave is as yet discovered. In several places there are large caverns which have not been entered. The cave, so far as it has been traveled, is exceedingly uneven and irregular. Sometimes you are in narrow passways scarcely large enough to crawl through; again you are descending a narrow stairway forty or fifty feet; and again you are climbing heights until you will imagine yourself near the surface of the ground. Sometimes you are in large chambers, fifty or sixty feet high, in which the scenery is very grand and imposing. In these chambers, and other portions of this underground world, the immense quantities, varieties, kinds, and colors of crystallizations look very much like an A, B, C lesson, leading to something, and indicating matters of interest to future scientific explorations and examinations. Crystallography is a science which, in some of its branches, has had, perhaps, a fair share of the attention of men of science; but it must

be confessed that, in its most practical and useful branches, but very little progress indeed has been made in it.

Some remarkable properties of the air in caves, at least in the one just alluded to, is deserving of particular notice. It passes through the lungs with most wonderful ease and very pleasurable sensations. But its most wonderful characteristic is the great extent to which it wards off the approach of muscular fatigue. Here is certainly a lesson for the naturalist and the physiologist.

How far and under what circumstances fatigue, lassitude, weariness is *necessary* in laborious exercise, is an important question to mankind. Hitherto it has been looked into only subjectively, in a mere hygienic point of light; but is it certain it may not also be looked into from the direction of preparations or improvements in the breathing qualities of the atmosphere itself?

To walk ten or fifteen miles, with but little rest, would be something of an undertaking for any person not much accustomed to walking long distances, even on a good road. But in the cave, fatigue from walking or other bodily exercise is almost out of the question. I once walked twenty miles in the cave in about eight hours, with little or no fatigue. Our party consisted of about twenty persons, more than half women and children—some of the latter not over five years old—and some elderly persons. One was a lady of upward of sixty years, and very fleshy. One would suppose she would scarcely walk a mile. And yet all performed the trip with ease; even the children did not complain. The old lady, all the way and to the last, declared she felt no fatigue. One lady was asthmatic, and ordinarily could not walk up stairs or on ascending ground without difficulty, and yet here she could walk up the roughest steeps and over ground all the way rough without feeling the least trouble from asthma.

On returning, I could scarcely realize the truth of what

I saw and felt. We had walked more than twenty miles over a road the roughest imaginable—indeed, some of the way was climbing up and down—and I felt as fresh and free from fatigue, almost, as when I started; and all the others expressed themselves the same way. But it was equally remarkable that, on coming to the fresh air, as we call it, outside, we all felt immediately a considerable degree of feebleness and lassitude, with some difficulty of breathing. It seemed to produce a sinking, sickening, or depressing effect. This feeling, however, passes off in a few minutes.

These peculiar effects are common, I presume, to persons remaining a considerable time in the cave, though most persons pay little or no careful attention to them. In the cave, the temperature of the atmosphere is uniform winter and summer.

Now, from these phenomena a number of very interesting suggestions seem to arise.

What property possessed by this inside air gives to it these wonderful breathing and sustaining qualities? And, I might add, stimulating qualities, for they are stimulating and strengthening in a high degree. It is plainly noticeable in many places, six or eight miles in the ground, that currents of air are passing in many directions, in and out, through the many crevices and openings in the rocks. There is a chemical, or at least a philosophic reason why this inside air is so much more congenial to the lungs than the common outside air. Of the fact there can be no doubt. Is it owing to the currents passing through some mineral regions and thereby becoming favorably impregnated? These and many other questions in the premises lie at the door of science, and they must be answered. It will not do to say that they are mysterious things into which we can not penetrate. So is the multiplication-table mysterious, and can not be penetrated by those who do not understand it. The truth is, they are both naturally within the reach of science, and belong to its investigations.

Can this atmosphere, or the same or similar pulmonary results be produced by artificial means outside the cave?

The air in this cave—whether it be the case in others I do not know—possessing, as it does, some valuable properties not common to outside air, it follows that, in some circumstances in life, air does not perform all the offices for the benefit of the human system which nature must have intended primarily. And to ascertain the final capabilities of atmospheric air, and how to modify and educe them to the best advantage, is the business of science—a duty which it will no doubt perform after awhile.

We have good reason to believe that the fewest number of existing caves have been seen and even partially examined. Instances are common where a hole in the ground, sometimes perpendicular and sometimes entering a hill-side, has been well known to persons in the immediate vicinity, and some accident discloses a large cavern. The entrances to caves are generally insignificant and unattracting. For the most part, no doubt, they have no entrance.

There is also very good reason for believing that many mountains, and perhaps all, are very cavernous. Perhaps it is not unsafe to believe that all mountains are hollow, to a great extent. In recent inquiries on this subject, I have been surprised to learn that there are very many large caves in the Cumberland Mountains, in Tennessee and Kentucky, which, in one sense, might be said to have been recently discovered. And yet their existence has been well known for many years to a few rude neighbors. Those regions are but partially settled, and by a rude and uncultivated people. In some instances known to me, persons have lived within a mile or two of openings into the side of hills during a life-time, and no one has had curiosity enough to endeavor to enter it any distance; and recent searches for saltpeter have discovered that they could be entered easily for miles, with probable appearances that underground passages are of almost indefinite extent. And these very brief

examinations have discovered in some of them saltpeter enough, apparently, to supply the present wants of the world. And yet these immense beds of wealth, of probably different kinds, have to the present hour lain hid away among the crags and bramble of mountains difficult of access. Some of these beds of saltpeter are to this day known but to perhaps half a dozen persons who have any sort of appreciation of them, or even curiosity on the subject.

The probability is, that the entire range of the Alleghanies is cavernous to a great extent; and that they contain salts of various kinds, particularly niter, and in immense quantities, is nearly certain. Those elements of wealth were placed there by the Divine hand, and, therefore, they were intended to be used by man for his advantage. Nothing was made in vain.

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## CHAPTER XXII.

### AN INQUIRY RESPECTING FOSSIL COAL.

THE immense coal-beds which lie near the earth's surface are, of late years, beginning to attract some attention. The people who lived a few years before us, and whom we familiarly call ancients, knew but little or nothing about fossil coal. The mention of coal in the Scriptures has probably exclusive reference to charcoal. Coal exists in almost all parts of the earth. The inconceivably immense quantities of coal, its oily and highly inflammable character, and capability of producing great heat, with the variety of uses to which we are already capable of applying it, show that the great Creator has placed it within our reach for valuable and beneficent purposes.

More than two-thirds of the world's present age had



passed away before this immense treasure was known to exist, or, at least, before it was used to any extent.

It may be regarded as morally certain that coal is vegetable matter, and is formed by decomposition and petrification during what appears, to our limited comprehension, a very long period of unnumbered ages prior to the Adamic creation; and while the globe was in a partially chaotic or formation state, and long, long before it was put in its present arranged condition for the habitation of man. But, however it may have been formed, it is here, and both its existence and arrangement show that it is part of the furniture of this world, and is the result of the Divine wisdom and benevolence.

The immense quantities of coal in all parts of the world, and the wonderful advances recently made in the use of it, indicate almost unmistakably that it is destined to become a very important agent in carrying forward the affairs of the world. Nevertheless, at the present time we use it to very great and apparent disadvantage. For mere lack of suitable mechanical arrangement, we waste a large proportion of the heat or light we produce.

When mechanic arts shall become improved far beyond their present condition, fossil coal will coöperate with them in carrying on the enterprises of the world far, very far, beyond what they have now attained, and the usefulness of this property of earth will then be appreciated beyond any thing at present realized.

If one had stood amidst the great primeval forests of a high geologic antiquity, away many ages beyond the Adamic creation, and had witnessed the gigantic growth of these successive forests of immense production, age after age, and with not a single vertebral animal either to subsist upon it or shelter beneath its great foliage, he might have inquired, Why is all this? To what use can those vast and ever-decaying forests be applied? He would perhaps think there was a great waste of outlay, of design, and of production;

but he would be more excusable than the man of the present day who reasons almost in the same way. If he could see the world again, even now, he would see that these vast forests are garnered away in coal-fields equal in magnitude and more apparent in design. He would see these coal-beds even now propelling machinery which is performing the work of five hundred millions of human persons. There was a far-reaching plan of benevolence in all this.

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## CHAPTER XXIII.

### CONCERNING SALT, ITS GREAT QUANTITIES, PRACTICAL USE, ETC.

WE need not stop to inquire whether common salt is, or is not, a constituent as well as a property or a part of the furniture of the earth. How far it may possibly be necessary in giving proper character to the atmosphere, to the gases, or in giving of vigor to animal or vegetable life, if it be at all necessary for these purposes, are questions which do not necessarily belong to this inquiry. The high probability is that it is merely one of the useful articles with which the earth is furnished, and belongs in the catalogue of other useful things prepared for our use and comfort by our wise and benevolent Creator.

Common salt is found in great quantities in almost all parts of the earth. The great mass of sea-water is strongly impregnated with it, while it is found, in its native crystal form, in numerous places; and subterranean saline water is known to be very abundant. Frequently it is found several hundred feet below the surface.

In ancient times salt was regarded as an emblem of perpetuation or endless immutability. "A covenant of salt,"



in inspired language, (Num. xviii: 19, and 2 Chron. xiii: 5,) means an everlasting covenant; salt being the emblem of preservation from all false and corrupting taint forever.

And from what we know of the chemical nature of salt, it may be a great agent of preservation, acting in an unseen but favorable way upon both animal and vegetable life.

The quantity of salt in the world is vast beyond conception. And this quantity is undoubtedly graduated to the final necessities of mankind, though as yet but a fraction of it has been disturbed in its original resting-place.

The natural deposits of salt are in the forms of fossil, crystal, and solution; and it is not known that it is susceptible of change into some other form. However it may be used, diffused, or spread about in small quantities, and apparently consumed, it still retains one of its original forms of fossil, crystal, or solution, though it frequently changes from one of these forms to another, back and forth.

Though deposits of salt have been discovered in all parts of the world, so far as discoveries have been made, they seem to be local and by no means generally diffused. But the universal distribution every-where, by the use of it, is constantly going on, and is destined, in the lapse of ages, to produce great changes, of which the present feeble condition of science gives but a bare intimation. Every bushel of salt taken from its deposit, and consumed, as we call it, by being eaten or otherwise, is only diffused among or mixed with other substances. These changes are not perceptible to us in the course of a few centuries, so feeble is our grasp of periodicity; but seeing that it still retains one of its original forms, it must, in the lapse of ages, produce great chemical results.

Placed nakedly in the ground, in considerable quantities, it has a deleterious effect upon vegetation; but in smaller quantities, and when combined with other substances, it has sometimes a happy effect upon some kinds of vegetation. And seeing the indestructible nature of salt, it is not im-

probable that, in the far-off future ages of the world, this gradual diffusion may work a great effect upon agriculture.

At least the salt is there, wisely proportioned to other things. With it the world is properly seasoned, looking to its present and future condition. There is not too much; there is not too little.

But up to the present age of the world the proportion of salt is out of and beyond all reasonable requirements. The one-thousandth part of it is not needed. Was there a mistake about it, or was there no wise proportion observed in the supply? The known facts lead necessarily to the conclusion that things are in an incipient, immature, and unused condition. They look away through what seems to us an immensity of future years, to a ripened and more regular condition of things. The wisdom of God doth easily comprehend it, though the weak perception of man flags and tires in the feeble effort to reach so far.

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## CHAPTER XXIV.

### CONCERNING MINERAL WATERS, THEIR QUANTITIES, KINDS, AND USES.

THERE is not much known respecting mineral waters; and the little we do know is merely historic rather than scientific. In truth, science has as yet displayed but little of its powers in this field of investigation.

It is known that large quantities of the subterranean waters are impregnated, in greater or less degrees, with various mineral particles; and it is well known that most of these waters, so far as discovered, are highly useful antidotes to various diseases, and it is quite probable that the future

demonstrations of science may prove that they all possess valuable medicinal properties.

No effort, or next to none, has as yet been made to discover mineral water; and it is a desideratum to find out some clue or opening policy by which such investigations may be entered upon. Hitherto these fountains and reservoirs have been blundered upon accidentally. Indeed, as yet science has scarcely looked at the subject. Mere accident has occasionally brought to light fountains of this sort of the most valuable kind. This much is well known.

The popular, or even the scientific mind has not as yet thought it worth while to do more than to look upon these discoveries, when made, as a kind of accidental Godsend. But there is more to be done. Some such questions as these naturally arise: What are the best uses to be made of all the different kinds? How deep are their currents, or beds, under ground? May they be prevented, and how, from the unfavorable effects of contact with atmospheric air? How may they be certainly and readily discovered? Are they universally plentiful in all places? What are the different kinds? How may they be brought readily to the surface? Have they fountains in the deep bowels of the earth sufficient to supply all the world, in all needful quantities? and what are their various uses and intentions? These and other practical and scientific questions respecting mineral waters have got to be answered; the world has got to know these questions and answers well, and the knowledge has got to be reduced to practical advantage, before the wisdom and goodness of God can be vindicated properly in the premises.

Things which now lie away in the unopened depositories of earth were deposited there, and there they were intended to remain until the wants, the industry, and the knowledge of man should call them forth. They compose part of the furniture of earth, just as pipes and faucets, in the different

parts of the house, compose part of its furniture for the supply of the establishment with warm and cold water, etc., for the practical use of the family.

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## CHAPTER XXV.

### CONCERNING HOT SPRINGS AND OTHER UNDERGROUND PHENOMENA.

CLOSELY akin to the things looked at in the preceding chapter is the subject of *warm* and *hot* water issuing out of the cold ground. This is another subject of deep moment to mankind, and upon which science has, as yet, told us almost nothing.

How are these waters heated? Do they pass through or come in contact with fire? Is there living fire in the bowels of the earth? We know nothing of fire except that which is produced by friction or a concentration of the rays of the sun, and exists by means of atmospheric air. How can fire or any kind of concentrated caloric exist in the deep bowels of the earth? And yet it is nearly certain that much if not all of the deep interior of the earth is a mass of molten fire.

Some of this water comes out of the ground almost or quite boiling hot. Is the furnace that heats it near the surface? Is the earth a globular shell filled with fire or hot water? Or what is the condition of things a little way beneath the surface? Of these things geology answers a little and promises more.

Is the race of mankind to occupy this earth, to live and die upon it, and not be able to answer such questions as these? If so, then we should cease to consider ourselves a

very "intelligent" race. A school-boy, who had graduated and entered upon the duties of life, should be expected to know something of the house in which he was educated.

And then our previous suggestions introduce many practical and philosophic inquiries respecting this warm and hot water itself. It is known to be highly beneficial, if indeed it is not a specific, for many human maladies. But how, when, and why to apply it, and with or without combination with other agencies, who can tell?

Was this water placed underground, some cold, some warm, and some hot—variously impregnated with other substances—in thousands and millions of streams, lakes, and reservoirs, there to float about, unseen and unknown, for the space of a few centuries, and mankind have no part nor interest in the wonderful enterprise?

No, indeed! The thought reflects injuriously upon the Divine wisdom and prudence. These internal fires were built for man's use, and these waters were warmed and kept warm for beneficial purposes; and it is our right and our duty to call upon human science and human industry to answer all natural and needful questions respecting them. And in due time, but not in premature haste, we confidently expect a faithful and satisfactory answer.

On these subjects we have the well-indorsed promises of geological science, and we must wait her researches and developments.

## CHAPTER XXVI.

## AN INQUIRY RESPECTING EARTHQUAKES, THEIR DESIGN, ETC.

HERE is another phenomenon which belongs to our habitation, of which we as yet know but little. It is looked upon as a wild, frightful, erratic visitant, casting terror and danger around in every direction. To us, in these twilight ages, it appears occasionally among us, a lawless, ungoverned, and ungovernable monster, strewing life and property in wild confusion in every direction, casting cities into the deep, sinking hills into the earth, and belching up mountains from the bowels of the deep. In the still more frightful form of volcanoes, it seems to observe some very general rules; but still it is more frightful and terrific to man than pestilence, sword, and famine.

The common notion seems to be that the immensity and monstrosity of earthquakes carry them away, away beyond human calculations, as to their character or operations. Almost all we know about them is to be terrified at their approach. We fear them almost as we would fear the wreck of matter. But of their character, if they have any, their course, or their reasons, we know but little, and seem to be perfectly content with our ignorance.

And yet earthquakes are certainly a regular part of the providential phenomena of our world, as much so as the mild and seasonable opening of a rose. They are the proper and legitimate effects of certain natural causes, and in themselves, if we knew their character, as harmless as the gentle dew of evening. They require to be understood.

When the first rain fell upon the earth, the people were most probably alarmed with wild apprehension; and when



the sky above them belched forth in hoarse and unintelligible bellowings, threatening instant destruction to all around, did not the people fly in amazement, unless, perchance, their fears may have been quelled by some direct Divine information?

Very recently geology—that infant giant of science—has informed us a little with regard to the molten condition of the interior of the globe, and that it is very nearly if not quite certain that earthquakes are the result of the expansive and convulsive action of these pent-up molten oceans.

O, is it not wonderful that we lived six thousand years in the world before we began to inquire of geology, of even the alphabet of its great and wonderful profession? Even now it promises, with the most satisfactory indorsements, that almost immediately, within a single age or two almost, to lead forward the student of nature into positions whence he shall look back to this very day as a school-boy day in respect of, at least, some of the great and valuable fields of thinking!

We have already taken some little incipient steps toward the control of lightning, or of something very nearly connected with its causes; at least so much so as to render it highly probable that the lightnings of heaven are not entirely beyond the reach of science. But a very few years ago this was deemed quite impossible. But we have lived long enough to know that many impossibilities, so said, have become commonplaces.

I know of nothing that renders it improbable that earthquakes and volcanoes will, in due time, be brought under the observation and rules of science. They belong to the system of nature. They are a part of the machinery of this world, and, therefore, a proper part necessary to its completeness. How they are to be used or directed, or how they are to be geared into other agencies, are questions which science must answer. Science is bound to answer them, because they belong to its natural mission.



## CHAPTER XXVII.

## RESPECTING AGRICULTURE—ITS PRESENT CONDITION, ETC.

THE most ancient pursuit of industry among men, of which we have any account, is agriculture and husbandry. "And Abel was a keeper of sheep, but Cain was a tiller of the ground." From that time to the present, agriculture has been pursued in all parts of the world more generally, more regularly, and more profitably, too, than any other calling. It has been neglected, as a leading and honorable pursuit, only by savage tribes, here and there, for a time. And yet it is but truth to say that, up to the present period, not much improvement has been made in this branch of industry.

Thirty-five hundred years after agriculture began to be pursued, we find Cincinnatus, one of the greatest and most practical men of Rome, plowing with an ox and a crooked stick; and at the present day, a very large portion of mankind are pursuing agriculture about in that same way. In some comparatively small districts, comprising some of the best parts of Europe and North America, some improvement has been made in agricultural implements, and otherwise some little advances have been made.

Agriculture is called a science, and yet science has, as yet, done very little for it. With more than ninety-nine hundredths of mankind it is a mere experience, and with them not much more is known now than was known to the antediluvians. And in the extensive countries of the north, the west, and the south of North America, of Central and South America, of Asia and Africa, as well as the vast

islands of the sea, not much advance has been made either in implements or the mode of using them.

Very recently some little improvement has been made, in some small districts, in labor-saving machinery, in seed-sowing, harvesting, etc.; and in motive power there have been some successful experiments. And this is the sum of agricultural development so far in this world.

And has science demonstrated any thing with regard to the producing powers of the different kinds of soils? So far from it, it is not known to-day that some lands possess less or more producing power than others. We call some land *poor* and some *rich*, but no man knows that this is true.

Some lands, uniformly rated very poor, present unmistakable evidence of richness, though they will not, in their present condition, with our mode of tillage, produce corn or other farm products. See the pine forests of this country. The evidence of richness is, that they produce a heavy forest of very resinous timber. Their productive capacity is, therefore, established.

Then this supposed poverty of soil is only contingent and relative. What evidence it might give of a producing capacity for other products, under other regimen, or combinations, or tillage, which we have not applied to it, we do not know.

And, moreover, soil is only one of the general agents in the production of vegetables. The atmosphere has much to do in their production. Water is also necessary.

It is the province of agricultural science to inform us how plants are produced; not merely to compound earths by mechanical divisions or ingredients, but to show us what is used, how these ingredients are changed in forming the growth of the several plants, in what these changes consist, and what essences produce growth.

*Vegetable growth is chemical formation.* Chemistry can tell us now of what an apple, a potatoe, and a grain of

wheat consists; but agriculture ought to tell us of what they are severally produced. Is humidity necessary to vegetable growth, and why?

A grain of corn, a seed of pepper, and an acorn are planted in the same soil, within a few inches of each other. So they are supported by the same soil and atmosphere, and yet their products are very dissimilar. One seed is the agent in the manufacture of corn, another of pepper, and a third of an oak; and yet they all three use the same materials. How are a hundred different products made of the same materials?

And, further: How far is earth necessary in the production of vegetation? and how small a quantity will suffice in this or in that? It is well known that some vegetables are produced, or can be, without the use of earth. Irish potatoes can be thus produced.

This suggests the practicability of vegetable reproduction, or certain classes thereof, with the use of but little or perhaps no earth. No man possesses the necessary information as to the productive capacity of an acre, or a bushel, or a pound of earth. The most reasonable probability is, that the ultimate productive capacity of the ground—or, perhaps, I had better say, of the materials of which it is composed—is far, very far away beyond any experiments which we have made in these incipient beginnings.

It seems apparent that agriculture has scarcely commenced its great course of usefulness to mankind.

## CHAPTER XXVIII.

## THERE IS EVIDENT DEFECT OF THE PRESENT SYSTEM OF AGRICULTURE.

THAT which most closely conforms to nature is most scientific and most philosophic, as well as most truthful, in all things. The chief difficulty is, however, that the visible processes of nature and art are so dissimilar that it is not easy to determine, in all cases, what is a conformity to or departure from the natural procedure. But this may generally be determined with reasonable clearness.

Nature is an agriculturist, though acting in a different field and with different ends in view from man. Still we must conclude, *a priori*, that nature follows the general laws of vegetable reproduction, and thus reaches the end by the best and shortest means.

And applying this reasoning to the common processes of agriculture, it suggests the inquiry as to the correctness of some of our most general modes of tilling the soil; and at the first glance we see much back action and positive injury to the soil, not by causing the land to *produce*, but by the mode of cultivation.

The plan of nature, by which she produces more than double and generally five times the quantity the farmer does, is to keep the surface of the ground covered up carefully and closely, and to use thus, as a means of covering, the very thing which is extracted from the ground, thus returning to the land the properties or qualities taken from it; while, at the same time, this return in kind furnishes a covering for the ground, by which means a dense humidity of the atmosphere is kept up close on the surface, excluding

the sun and atmosphere. And so the decomposition of this covering proceeds somewhat rapidly; and as not much of its grosser substance is carried away by the wind, the vigor and healthfulness of the soil is preserved.

But we, in doing the same thing, pursue the contrary course to a considerable extent. We strip the bosom of the ground bare, exposing its surface to the passing winds and scorching rays of the sun; and not only so, but we dig up its skin with a plow and expose the entire coating to the same debilitating influences of the sun and air; and we do this repeatedly through the course of the year.

Every intelligent farmer well knows that this does considerable injury to the land. He knows that *it is this mode of cultivation that wears out land*, and not the mere production by itself considered. But he does not know how to avoid the positive injury he sees and perpetrates. But, with all his tillage, plowed land does not produce half, generally not one-fourth, and oftentimes not one-tenth so much as that which is not plowed. The annual growth of wood alone, in forest trees, is much greater than many suppose.

Agriculture is defective, and the proof of it is that the husbandman can not produce to the extent of the natural capacity of the soil. The defect is palpable, but we know not how to remedy it. We must live longer and learn more. We must subject the various agents employed to a far more searching examination. We are not at liberty to suppose that God gave to any of these agents a power which was not to be *used* for man's benefit.

## CHAPTER XXIX.

## CONCERNING RAIN, AND HOW FAR SCIENCE MAY CONTROL IT.

RAIN is a phenomenon so common that every body seems to know all about it, or all that can be known; and yet there are many things very intimately and very practically connected with it of which we know very little.

The only notice intended of the subject here is, to suggest the inquiry whether its *control* is probably within human reach. Very little inquiry has been directed to this point. The popular notion is, that the operation of the clouds so as to produce rain is clearly beyond our reach; but this conclusion is not reached by any course of philosophic inquiry, and, therefore, can not be conclusive.

Rain as a casualty, is produced irregularly, but by regular philosophic causes; and all these agents are near at hand. It is not like something in the heavens, thousands and millions of miles distant. Clouds are always at or very near the earth's surface, especially those containing much vapor, because the warmer the atmosphere, the greater its capacity to contain water; and the rule, with some little fluctuations, is, that the higher you proceed from the earth, the colder is the atmosphere.

Rain is produced mainly by the meeting and commingling of two or more clouds of different temperature, and containing different quantities of water in proportion to their bulk. It is not only the rule that the higher the temperature the greater the capacity of the atmosphere to contain water, but this capacity increases in a much faster ratio than the increase of the temperature. It therefore follows that the mingling of two clouds, fully charged with water of



different temperatures, would produce rain, because the mean temperature of the two clouds, now formed into one, has a less capacity than they both had when separate. This surplus of water must fall to the ground.

All this is generally done within a few hundred feet of the earth's surface, and oftentimes, in hilly regions, below the surface of the adjacent mountains. Then, to produce rain, you have only to create a warmer current of air, and let it commingle with the clouds above. The material for all this is at hand and abundant. Show me how to separate the constituents of the atmosphere, and to control the flames that would inevitably ensue, and rain may be produced at pleasure; and we do use these materials to some extent for other purposes.

To the vulgar mind every thing that has not been done is impossible; but a man of science will not decide any thing impossible until science itself discovers the barrier in the form of a contradiction.

Upon the whole, the high probabilities are that, in future ages, we will not see what is now in plain sight of my window, and which is indeed not a very uncommon thing—a corn-field, with half-grown corn suffering and almost dying for lack of moisture, with abundance of moisture near at hand. This looks like a bungling, half-way mode of doing things, and does not comport with the highly philosophic plan upon which such a world as this must have been built.

## CHAPTER XXX.

CONCERNING MEDICINE—THE SMALL DISCOVERIES MADE IN  
THIS DEPARTMENT.

WE speak of the *science* of medicine, and yet it is well known that very few things in medicine, in its various branches, are reduced to a science. Experience has, however, taught us a good deal in the use of materials, regimen, etc., in the cure or mitigation of disease, and yet it is evidently in a crude, beginning state.

The slow progress which the cure of disease is making in the world is probably owing to the following causes: First, diseases change, or seem to change, rapidly and considerably in their character and diagnosis; secondly, there is probably a much more close connection between physical disorganization and mental condition than is generally supposed; and, thirdly, it is likely, or at least possible, that what we call disease or physiological derangement, possesses some primary or necessary characteristics which are not yet discovered. Our knowledge of disease is rather of its effects than of the thing itself.

No specific has been discovered for any disease. A medicine cures or seems to cure in one instance, and fails in another. The practice of medicine changes very rapidly sometimes. That which is prescribed by almost every body now, is discarded by every body in ten or twenty years.

Medicine has not yet gone beyond the *school* system; and so, at the present time, we have several schools of medicine, and among the fellows of the same school we often see men pursuing radically different remedies for the same disease. This argument would, however, by no means

prove any thing *against* either the science or practice of medicine, as surface debaters would be likely to use it. It proves only that the science is in its beginning state.

It is well known that the *mind*, in its different states and dispositions, has very much to do with the health of the body; but steps of a scientific character have scarcely been attempted in that direction. It is not unreasonable to presume that developments in this line may entirely overturn and throw behind us all our present knowledge of medicine.

It is but very recently that pathology has begun to assume the rank of a special department of medical science. And it must be confessed that as yet not much progress has been made in investigating the *nature* and *causes* of disease. Proximate causes, not far distant, are discernible both by science and observation; and more remote causes, though still proximate, may perhaps easily be deduced. So that the adult condition of this valuable science must be away somewhere in the future.

We are perusing the great volume of Human Progress. Medicine is one of its natural chapters; and the most we can say is, that we have commenced it, have read its title-page, and perhaps a very few other pages.

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## CHAPTER XXXI.

### THE MECHANIC ARTS ARE IN A CRUDE, BEGINNING STATE.

MECHANISM and the arts seem to have made more progress in the world than other branches of human pursuit. Much progress has been made within the last fifty years. And yet steam-power, telegraphic transmission, and daguerreotype painting are evidently in the infancy of their career. Steam

promises to perform almost all heavy labor, and yet we certainly see nothing to discourage the supposition that it may be superseded by *atmospheric pressure* for all purposes of motive force. Certainly all motive power with which we are acquainted works to great disadvantage.

At this moment I wish to build a house and a fence, and have plenty of good material at hand; but I know of no way to use it but by first doing great injury to my building-stone. For lack of mechanical power easily applied, I must first break my fine large stone up into bits of a pound or a ton in weight, thus rendering it less sightly and less durable. I want a machine, easily managed and of sufficient power to take rocks from the hill-side, of almost any size, cut them into any desired shape, and place them. A few pieces will build a house. An inconsiderate man would say that this was impossible; but it is certainly not. It is only impracticable, for mere lack of mechanical means and adaptation.

Machinery does not generate force; it only applies and controls it. Of power itself we know little or nothing. We see its effects; but power belongeth unto God. The extent and complication of mechanical forces are perhaps indefinite. Archimedes, who lived only two thousand years ago, was said to have been the most inventive man of antiquity. He thought he had carried the power of machinery to the extent of its capacity, and he would no doubt have pronounced so simple a thing as an auger that would bore a square hole an impossibility.

Invention creates nothing; it only gears isolated things. The present mode of telegraphing alone has almost opened a new era in some departments of human affairs; and yet we know almost nothing about it. The mere battery is a very simple machine; but no man knows how the result is produced at the other end of the wire. It is not probable that any thing is *transmitted* along the wire.

We see invention following close on the heels of inven-

tion, and discovery pushing on discovery, and that nineteen-twentieths of the world is very far behind these improvements; and this alone proves this most important department of human growth to be in its very infancy. It is very easy; indeed, to mark mere positive progress, but the proper inquiry here is, to compare the present stage, not with the past, but with the evident designs of Infinite Goodness and Wisdom.

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## CHAPTER XXXII.

### CONCERNING THE DURABILITY OF BUILDING MATERIAL, AND THE SMALL DISCOVERIES WE HAVE MADE IN IT.

It is noteworthy, in this connection, that no buildings or monuments of a very durable character have as yet been erected by man. In a few instances buildings last two or three hundred years or more, but for the most part they decay in less than a century. The ruins of ancient cities, tombs, fortifications, etc., give evidence of some durability, though in nearly all cases it is impracticable to determine the age of these ruins. Cities were so frequently destroyed and rebuilt, that it can not be determined whether the ruins, as seen now, belong to later or more remote ages.

The most durable buildings among the ancients seem to have been made of stone or brick; but how these brick were made we do not now know. Our best information goes to show that they were first made into mortar and then dried in the sun.

The Tower of Babel is believed to be the oldest building known to exist. This was originally built perhaps five hundred years or so after the flood; but some centuries afterward it was either finished or partially rebuilt. How much



of the original building still remains, if any, is unknown. It was, mostly at least, built of brick, some of which were kiln-dried, but mostly dried in the sun. These brick lie there still, unprotected from the weather, as they have been for three thousand years, and are in a perfect condition. Some are petrified, some are vitrified, and others still remain as originally made.

Almost all ancient structures are long since wholly decayed. In some few periods and in some things our fathers excelled the present age in this respect, though extensive durability in buildings marks generally no era of the past. Modern brick last but a few years, and painting soon grows dim and gives way under the action of the atmosphere. Have we *lost* these arts? Has the march of science turned backward? Is the world becoming *less* useful to man before he has penetrated one-thousandth part of its archives? No!

These instances of seeming retrograde movement are but little irregularities, which happen from ignorance, temporary literary declension, etc. The general course of science and art is onward.

Geology, as a science, is so very infantile that it has given us but very little information on this subject. But for all practical purposes, it would seem that *earth*, *rocks*, and the grosser *metals* are sufficiently durable, if we had some way of using earth, and of manufacturing rocks and metals; and in these directions science is making progress which ought, perhaps, to be satisfactory. The future will gradually open.

Wood is also one of the most indestructible materials known to us, and yet, in the way we use it, it decays rapidly. If we knew some mode of preventing it from receiving moisture, by petrifying or vitrifying it, or of putting it in the form of charcoal without weakening it, it would be a hundred-fold more useful than it is. This must and will be done.



## CHAPTER XXXIII.

CONCERNING OIL, WITH CONJECTURES AS TO THE PROBABLE  
SUPPLY, USES, ETC.

WEBSTER'S Dictionary defines oil to be "an unctuous substance expressed or drawn from various animal and vegetable substances." How miserably defective that definition has proved to be in less than twenty years!

Until very recently *oil* was not known, except as it was derived from animal and vegetable substances. But recent discoveries show that vast lakes of oil lie in the ground but a few feet beneath the surface. It is probably native primitive oil; and though as yet it is chiefly used for burning purposes, because it is more volatile than many other oils, yet there can be no doubt of its susceptibility of being manufactured so as to answer all the purposes of common oils. There is every reason to believe that as yet the discoveries are comparatively small. Quite likely it exists generally underground, by going a little deeper.

As yet these discoveries have attracted the attention of the mere mercenary money-makers; but they must soon engage the attention of mankind, and particularly the scientific world, for this great increase in the supply of so important an article must materially affect the entire industrial and social fabric.

The laws of commerce, whether conventional or statutory, are based on the relative quantities of commercial commodities. The disturbing of this relation, then, in any important particular, must change the currents of commerce materially. We must by no means confine our reasoning here to the mere present consumption of oil. Its indirect effects,

stimulating present pursuits, and bringing new ones into being, will be ten or a hundred-fold greater than these.

Most assuredly, an extensive cosmological programme is connected in more ways than we now see with these vast oil lakes, and in due time it will tell upon the world—not suddenly nor violently, but in a far-reaching extent. They were placed there for use—for something, not for nothing. They are a part of an extensive programme of wisdom and benevolence, but the merest fraction of which has as yet transpired.

### SECTION THIRD.

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WE now proceed to look at the world in its INTELLECTUAL aspects. We have summoned forward for examination a few things which pertain to what may be termed the *furniture* of the world, and we have glanced briefly at their natural character, their several relations to other things, and the obvious and unmistakable end of their creation. Keeping in view, at every step as we proceed, the great axiom on which this entire argument rests; viz., the Wisdom and Goodness of God, and the necessary deduction therefrom; that having made this world for man, and formally placed it in his possession, it must have been arranged in a way best calculated to benefit its possessor. Looking at these properties of the earth in this light, we find every one we look at—and we might have looked at hundreds more—in a new, unused, unimproved, beginning state. Not one has performed any thing like what its obvious character and nature promise. They all unite in testifying to a new, crude, beginning state.

But the world has, also, a more SUBJECTIVE and INTELLECTUAL aspect; and we proceed now to look at it a little in this point of light. It is very true, we can not designate and describe the accomplishment or perfection in any of these things, for we have not been there, and so have no experience. But we can look forward very safely to some future degrees of improvement from the nature of the thing and the little experience we have.



## CHAPTER XXXIV.

### WHAT IS THE PROPER MISSION AND END OF SCIENCE?

ART, depending as it does upon practice, is necessarily progressive. Sculpture, painting, and music, for instance, are arts. They can never be brought to perfection, because their degrees of advancement, in a high state, depend upon different tastes. Art can have no ultimate standard by which its completeness can be determined.

But this is not the case with science. Science has certain definite things to do, and when that is accomplished it can do no more of that thing. Science determines with certainty. That is its office.

But we must keep a clear distinction between *science* and *art*. Some confusion has taken place in letters because authors have not invariably done this. Agriculture is called a science. It is both a science and an art. The former determines its principles, analyzes its soils and plants, points out their relation, and determines how and why tillage should be conducted. But it is an art to handle a plow or sow seed properly. In building, science points out exactly what material is to be used and how to reach a given end; and art uses its fingers dexterously to meet these requirements. And so music is both a science and an art; but they work as independently in the same as in different subjects.

Pure science, as it is called, relating to the various branches of mathematics, rests upon self-evident truths, we are told. And this is really the case, we ought to be told, with all science; the difference being, that in the one case we comprehend the subject fully, and in the other we do not. Mathematics is a simple thing, naturally comprehen-

sible; while the other sciences are as yet penetrated but a small way.

The science of astronomy, for instance, is in itself perfect and determinate, whether we know much about it or not. All questions in astronomy are, in themselves, as fully capable of being answered as the simplest question in arithmetic. The subjective character of a science is one thing; our proficiency in it is quite another.

Then what is the proper natural *mission* of science in this world? Or, in other words, what is the proper *use* which man is to make of science? We are not to answer this question with reference to any particular age of the world, nor to any particular attainments made here or there.

Men of science are much in the condition of a school-boy. They understand well the lessons they have learned, the laws they have tested, and of those now in hand, which they are trying to evolve. Of the scope of these they have an imperfect conception, at least in outline; and the great questions of the age now are, how to master these subjects. But of many things still beyond, there is but a bare glimpse: the conception is feeble—even the outline is beyond the mental grasp.

Still we know there are fields yet before us unexplored of almost limitless extent. Who does not see that the alphabet of geology, for instance, is as yet scarcely mastered by the most learned?

We must not compare the achievements of science with the past. This proves nothing. Nor yet must we compare them with such advances as we conceive or judge to be attainable. Our very lack of further knowledge and experience is the reason why we can not prescribe to ourselves distinct lessons to be learned. We are again like the school-boy. You undertake to explain to him lessons in the higher branches, and he does not understand you.

Our attainments in any particular science has no more to do in determining the character of the science, than has



the attainments of the school-boy, who has not yet learned the multiplication table, to do in determining the extent of the science of figures. The science of geology, for example, comprehends *all* the facts and principles in that department of knowledge. It is the proper mission of geology, therefore, to impart to mankind *all its truths and all its treasures*. And so of the other sciences. *The limit of its lessons is the extent of man's capacity to know.*

I am aware that what we call *science* is but the name of the collection of these general principles or truths as they relate to this or that particular subject. And I use the word in this sense. These different departments of knowledge present to the understanding a great variety of truths, facts, and principles, which, to a certain extent, are capable of being understood. These truths, facts, and principles are both speculative and practical. In the former aspect, they assist man in understanding other truths and principles; but in their practical bearings they assist man in *using this world as not abusing it*. There is not one of them, of all the countless millions, if one man could know them all, which would not be useful to him in making his bread, in clothing his body, in healing his wounds, should he have any, in prolonging his life, and in making him useful every day in every thing. Science looks exclusively to human advantage, and seeks to *perfect* every thing. And its deeper lessons, which will not probably be studied for thousands of years to come, must be as full of practical profit as its more elementary teachings. The most learned men feel and realize their exceeding juvenile condition as learners more than the partially learned.

When man's natural capacity—not his mere actual ability—to understand natural and moral truth shall be fully met, then science may be said to have performed her mission. And then we will have only to teach these things, so far as they may be unknown, from man to man. I do not mean that man must know all cosmological truth which is

in itself capable of being known; but it is necessary that science should teach him so much of the entire world, and its entire furniture, with all its varied relationship, dependency, and adaptation, as may enable him to draw from the whole and from the several parts all the properties they possess which are capable of advancing human happiness. *Capacity does not go beyond design.*

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## CHAPTER XXXV.

### CONCERNING THE PHILOSOPHIC CONGRUITY BETWEEN MAN AND THE WORLD.

TO SAY that God has made nothing in vain—that a wise and benevolent forecast was exercised in creation—that every thing has its purpose—that adaptation and coöperation run all through sublunary affairs, is, in effect, to say that man will not have performed his proper and intended business in this world until he shall, at least, be qualified for all the natural duties of life. And this implies that he must become acquainted with the world in which he lives in all its details, so far, at least, as to enable him to appropriate its properties to his use and advantage.

If he is not to become thus qualified for the use of all this world, with all its furniture, then an inferior world to this would have answered his ends and requirements just as well. It would be unwise and inappropriate to build a costly edifice, with forty apartments, medical, chemical, astronomical, literary, etc., for the use of two or three peasants to live in a week.

Not only, therefore, was all this world, in all its scientific departments, prepared for man's proper use, but man must be qualified for the use and appropriation of these

things. And, in order to know how to use them, he must, at least, be scientifically acquainted with them. And this qualification must be acquired by patient research and examination.

Look at the world a few hundred or a few thousand years ago, or look at four-fifths of it at the present day, and see how poorly qualified its inhabitants were, and still are, to use the blessings and advantages prepared for their use by their Creator. Even a hundred years ago—almost yesterday—the most wise and intelligent were entirely ignorant of many great advantages in nature well known to us now. And as to our present attainments, relatively, it is in the highest degree probable, amounting to moral certainty, that the great mines and fields of the rich furniture of earth are as yet undiscovered. And even in regard to those things with which we are supposed to be familiar, on a little examination there will be seen to be the greatest practical incongruity.

Look at the practical difference between man, in his present attainments, and so simple and familiar a department of life as agriculture. It is apparent that in the best districts of earth, and among the most enlightened, that every man is a novice in the science, not only of agriculture generally, but in the cultivation of the simplest products. No half-informed man will say that he is acquainted with the best mode—not only in all circumstances, but in any circumstances—of raising corn, or cabbage, or peas, or potatoes. None but the ignorant and the unthinking can, for a moment, suppose that earth, air, water, and the different agents used in producing beans, wheat, or apples, have been used in their best possible combinations and relations in the produce of these articles, and according to the *laws* of vegetable reproduction. Our little experience raises the highest probability that the same quantum of outlay now used might produce ten times as much as a common good yield. Indeed, this much has been done, and can be done

again any time. Where a good common crop of corn would be rated at thirty bushels to the acre, three hundred bushels can be easily produced. Many experiments of this kind have been tested. And the only reason I know of why this is not generally done is, that, with our present knowledge, it requires twenty years to prepare the seed and a little labor to prepare the ground. We know of no scientific barrier to the produce of one thousand bushels of corn to the acre, where thirty or forty is now grown. We can not keep destructive insects off the tender vines of the garden nor spiders from fruit-trees; nor can we prevent plants from mixing sexually nor mix them at pleasure, nor keep weevil from wheat nor hasty rot from potatoes. In the cultivation of the immensely numerous and valuable products of the tropics, almost nothing has been done; and of the capacity of the torrid zones for agriculture and horticulture, we are as ignorant now, almost, as we were five thousand years ago.

And not only are we greatly ignorant of the best possible modes of raising the commonest as well as the rarest articles of husbandry, but of a knowledge of all the various plants adapted to the several latitudes and different kinds of soil, etc., of the world, there is among men almost no classified and well-adjusted knowledge at all. It is frequently seen that the transfer of plants from one country to another is attended with very valuable results; but these discoveries have scarcely been begun.

The simple science of vegetable reproduction has done so little toward educating and preparing man for the highest degree of usefulness in life in that field of industry, that there are, indeed, but a very few men who esteem scientific knowledge in this regard of any value at all! In this respect the world can not be said to be civilized. So little progress has scientific knowledge made in this department of industry, that it has not as yet convinced the multitude that it has any real advantages to offer to mankind!

And so it might be written of almost all the sciences. They have done but little of their natural task of establishing the natural congruity between man and the world that the Creator put into his hands. Nor is this said by way of croaking. I rather congratulate my fellow-man that so much has been done in so little time.

Nature, with man in one hand and the world in the other, intended a perfectly harmonious congruity. The *capacity* of the one does not outreach that of the other. Man is endowed with a capability of producing, out of the world and its natural furniture, all these valuable and advantageous results, of which the latter is in itself naturally productive. And yet, at almost every stage and turn of life, he is in doubt how or which way to move. Often, to avoid one difficulty he falls into another. He has few reliable landmarks. He has but scarcely entered the threshold of the great store-house. But he is as yet in the morning twilight. The sun will be up by and by.

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## CHAPTER XXXVI.

### CONCERNING MONEY—ITS PHILOSOPHY AND USES.

TO SUPPOSE this to be the culminating period of the world, is to suppose that gold and silver are *precious* metals above all others, and that its supply in the mines is proportioned to the office they now hold in the commercial world. Laws, whether statutory or conventional, fixing the relative value of what we call money, are based upon the supposed scarcity of these metals. Gold, platinum, and silver, and sometimes copper, are the universally recognized money metals among modern commercial nations. Gold, as it is usually smelted for coin, is rated to be worth about fifteen



times as much as silver. This is upon the supposition that there is fifteen times as much silver as gold in the world.

But gold and silver are not essentially money metals any more than other articles. Formerly, kids, skins, and iron were used. Gold and silver are used merely because a large relative value may be put in a small compass. But it is a mistake to suppose that governments establish the value of coined metal. They only give it a mere relative value. The money with which Abraham purchased Machpelah was not probably stamped by a government, and yet it was "current with the merchant."

No longer ago than the reign of Elizabeth, a law was passed in England in regard to *college leases*, which fixed the price, in money, of two-thirds of the amount, and required the other third to be paid in corn at the market value. But the influx of the precious metals subsequently has changed the law very materially. Long since, the corn, though originally only one-third part in value, is now more than double the portion to be paid in money.

Suppose, as some recent discoveries seem to meditate as possible, at least, that gold is plenty—as plenty as copper or lead. We have but barely begun to discover any thing contained in the bowels of the earth. Then gold must resign its office as a commercial agent, and these gold and silver money days will be looked back upon, from the great improvements of the future, as we now look back upon the times when "money" first began to be "current with the merchant."



## CHAPTER XXXVII.

## CONCERNING THE INTERCOMMUNICATION OF IDEAS GENERALLY, AND THE MEANS BY WHICH IT IS DONE.

VERY much of the business of life consists in the communication of our thoughts from one to another. This is a source of human happiness to a most immeasurable extent, and a large amount of our happiness is measured by the facility with which this is done. A great man, who had a remarkably good use of language, was asked how he had acquired it so perfectly. He replied that in his young days he saw that in the course of life he had to *talk* more than to do almost any other one thing, and that this was a necessary employment for every day; and he therefore concluded that to learn this art well would be more useful to him than almost any other. The man who can talk well and write well has a most immeasurable advantage over others.

Whether language was originally the gift of God or the invention of man is a question for others. We here deal with it simply as a part of God's providence. It is intended, therefore, for us to make use of it to the full extent of its capabilities.

It is certain that language is at present a very imperfect vehicle for the conveyance of thought. I do not know to what this is attributable. It might be to a designed natural incompleteness in language itself, to prevent its perversion to our disadvantage; it might be to a natural incongruity between mind and its transmissibility, or it may be only to our lack of acquaintance with language as it stands connected with acoustics and utterance. Certain it is, the lack, or defect, or imperfection exists.

That there should be more than one language among mankind is an obvious disadvantage. Plurality and confusion of tongues was inflicted upon us a few years ago at Babel, as a punishment for our presumptuous sins, and as a restraint to check us in our rebellion. It is likely we are beginning to work back to the wholesome practice of one language and one speech; though it is certain God will not permit this until it would be a real advantage to mankind.

Language is susceptible of almost indefinite improvements, and its improvement will benefit mankind more than that of almost any other endowment. It has greatly improved and is now improving rapidly.

Ideas are fast increasing in number, as new facts and truths present themselves to the mind; and every new idea needs a new word, or the change or extension of sense of an existing word, in order that it may be communicated. Complexional shades of meaning may be communicated by actions presented to the eye of the listener; and then, by writing or picturing thoughts to the eye, ideas may be communicated with considerable rapidity, but not with great accuracy, as to fine shades of meaning. Let any one attempt to *describe* any thing accurately, and he will find he has no means of making upon his friend the precise impression he himself experiences.

Our thoughts are generally communicated to each other by means of *talking* and *writing*—the former being addressed to the ear, and the latter to the eye. Motions of the limbs and body are also used in the former mode, for the purpose of giving shade and force to particular words. In these two ways almost all our thoughts are transferred from one to another. In the former mode the corresponding parties must be placed within hearing distance of each other; and in the latter the writing—made with pen or type, and in some sort of characters or printing—must be conveyed by third parties from one correspondent to the other party.

The receiving party may be one man, or, by means of books or newspapers, ten thousand.

But are there no other—no more facilitating and rapid modes of transmitting our thoughts from man to man? But a very few years ago, even within the recollection of many, science would have answered this question decidedly in the negative. We were told that the laws of nature absolutely required the parties to be within seeing or hearing distance, or that the words or pictures, carved or written, be conveyed by physical process from place to place. But science has already demonstrated that this is a most egregious mistake. There never was any such necessity.

It now stretches a small wire a thousand miles, and the communicating correspondent at the one end writes his thoughts instantaneously at the other end, to be read there. But is the *wire* necessary? This necessity has not only not been demonstrated, for we have not yet learned the office which the wire performs, but in casting about irregularly, it has been demonstrated that it is not necessary. Regular modes of telegraphing accurately without a wire have not been invented; but there is every reason to believe that the means and modes of communicating ideas from man to man are extensive and facile, far beyond any thing now reduced to practical science. These modes are now, so far as we see them, erratic, excentric, and apparently fantastic and lawless. But science is under obligations to develop these laws and place the reins in our hands. But we will look at the general question from a few other points of observation.

## CHAPTER XXXVIII.

## CONCERNING THE OFFICE AND END OF HUMAN LANGUAGE.

THE language of man is his distinguishing glory. Speech is a most grand and sublime endowment. Man alone possesses it. The plan and arrangement of the organs of articulation show a most wonderful display of Divine skill. Few people are aware of the wonderful effects of human speech, when well directed by persons who are considered gifted in the art of vocal utterance. The contrast between this and ordinary vocal utterance is great indeed.

The world has produced some few persons in the pulpit, on the forum, and the stage whose *power* of speech so far transcended the ability of men in general, that it seems almost a different thing altogether. Now, it is not probable that every man living or every youth could attain to such powers of eloquence as some possess; but it is certain, morally certain, that, in the course of a line of generations, the art of speaking might be so improved that the very best performers now would be but common-place and only rank with the multitude, if, indeed, they would not be in an inferior position.

Look at the manner in which *reading* is generally performed now, even among the few educated persons. The difference between *good* reading and that which passes current among the better classes of educated persons is very great indeed. In the latter case, it is not too much to say that, generally, almost every rule of natural rhetoric is violated in almost every sentence. From a personal acquaintance with several thousand ministers, and I know not how

many lawyers, college presidents, and teachers, I have not known one whose reading I should consider good.

The common standard of popular acceptability in reading is away down at the point of incoherent mumbling and lifeless muttering, such as is generally heard at such places as the pulpit and the bar. The reading which has life and thrill and power in it; that which drives flaming thoughts and charming, animated zeal through every chamber of the soul, and causes the hearer to feel the feelings of the speaker, is generally looked upon as the very rare and uncommon gift of a few; whereas it ought to be regarded as the common standard of good reading.

Most persons seem to think that if the words of the author be correctly pronounced in their proper order, minding the "stops," and observing a few rules laid down in the "rhetoric," that he gives the full idea of the author; whereas it is likely we never, in reading, get the full idea of the author. We are not yet well skilled in the use of language. We get the author's grosser and most primary thoughts, perhaps, but generally most of the full appreciation of the author's subject is lost before it reaches us through the books.

There is no doubt that such powers of utterance as those put forth by the celebrated singer Jenny Lind, a few years ago, and by a few star stage-players, is within the reach, or ought to be within the reach, of every one, where there is no malformation of the vocal organs. But in order to this, one important thing is necessary, that public taste and popular opinion and expectation imperatively demand it. The mouth can be educated to the performance of almost any degree of vocal mechanism imaginable.

It is a burning shame that the stage has the name of being ahead of the pulpit in the demonstrations of vocal utterance. John Randolph was right when, on returning from a lecture in Washington, in answer to an inquiry what



he thought of it, he replied, "Think! Do you suppose I would be likely to *think* about the performance of a man who calls horizon, *horizon*?" And my reverend and pious friend was right when, on leaving the church, in reply to a similar question, he says, "Sermon! I have heard no sermon; have you heard any?"

I regret most sorely I did not know and appreciate the right use of language forty or fifty years ago. But, alas! there was none to tell me. I did not know but language was used according to its natural capabilities. And to-day I would give thousands, if I had it, if it would purchase for me the ability to read one chapter in the Bible *correctly*; but that I have no hope of ever doing. My mouth is old and stiff, and long since ruined by this miserable reading, such as schools and colleges teach, and men considered educated practice.

And then if you leave the ranks of educated men and go among the more uninformed, which class comprises nine-tenths of the people in the best parts of the world, you find their use of language barely a remove from that in savage life. They make no more effort to use and educate the organs of articulation to advantage than the lower animals. It is not too much to say that common conversation, as compared with the natural *capabilities of speech*, is a stammering, drawling, mumbling twang, or jabbering sputter of mispronunciation, capable of conveying a few gross ideas, but utterly incapable of communicating a thousand shades of thought, of feeling, of emotion, and of description. Who has not felt the great inconvenience of being unable to *speak* what he *knows*, *feels*, or *perceives*? And so men talk very composedly of the "feebleness of human language." This feebleness is not probably in the language, but in our proficiency in the use of it.

The idea that a good use of language is a rare gift bestowed upon a very few, and that the mass of mankind are not to rise, in this respect, above the mumbling of a few



ungrammatical words and barbarisms, in a dull, meaningless way, is certainly well befitting the lower walks of ignorance, but should not be tolerated by men of thought and intelligence. Language was given to man for the highest, holiest, and noblest of purposes.

Very few men seem to have carefully considered the immense practical advantage which would accrue to mankind from such an improvement in the use of it as we have here hinted at, and as few seem to be aware of the rapid manner in which language is improving at this very day.

We sometimes speak of a *standard dictionary*; we might almost as well speak of a standard almanac. In a living language a dictionary can remain standard, or correct, but a very short time. The reason of this is, that *ideas* are constantly increasing in the mind, especially where science and general information are advancing. Ideas are accumulating in number rapidly almost every day; and every new idea must inevitably have, in order that it may be used in speech, a new word, or a new meaning to an old one; so that words are increasing in number all the while. A good dictionary to-day, is only good for to-day. Practically it can scarcely be in a high degree useful beyond twenty or twenty-five years. In fifty years the best English dictionary will not only give a wrong and obsolete meaning to many words, but, what is still more important, it will fail to contain at all many important words in actual use.

This increase of words describes not so much our gross or general ideas, as their subdivisions and many shades of thought and appreciation. Thus, while one word will convey a general idea, and twenty others will suffice to tell all we know about it now, as our knowledge of it extends into further and further modifications, and new truths in it and phases of it arise, it will give profitable employment to a hundred or to many words.

It is apparent, then, that as knowledge increases, the increase of words must be very great. Ideas must be inter-

changed; and the time must roll up, in the round of years, when men will have become tolerably well acquainted with the things and improvements of the world. And ideas must increase far less rapidly, and then but very little; and then, and not until this state of things shall measurably transpire, can it be said that *language* will have conferred its proper and designed benefits upon mankind.

Language was conferred upon mankind for their good. And by this I do not mean the few words constituting the language in the days of Adam; I mean language in its natural organic capabilities, the extent to which it may be made useful. Language is a creation. In the earliest times they knew and were able to use only its alphabet. We are using it to better advantage; but it will require a distant future to witness its more full development.

Language was created and intended for the transmission of our thoughts by certain articulate sounds, or for the communication of our ideas as another expresses it; and another, for the expression of our ideas. These descriptions all mean the same thing. But do we or can we *communicate our ideas*, or *express our thoughts*, by the use of language? Upon a little reflection, every one will in a moment see that we can not. He can communicate some of them, but, on most subjects, the far greater number remain with him, and he can not force them away by means of language. Let a man undertake to *describe* any thing to his friend—a country, a horse, or a cloud. Let him try to describe his fears, hopes, anxieties, emotions. Let a man try to communicate to his friend his opinions of another man, or of morals, or, indeed, of any thing else, and he will find that he can not do it. All these *ideas* are distinctly formed in his mind. His knowledge and appreciation of them is exact. But he can not *tell* his friend the tithe of what he *knows* himself. He can communicate some of the grosser and more primary features of the principal ideas, and language will aid him no more. You can say of a man that he was

tall and of such and such look ; but your description, when finished, will apply just as well to a thousand others, whereas, in your thoughts, it will apply to that one man only. On most subjects, only the more gross outlines of the idea are transmitted.

A thief in a city entered the chamber of an invalid unable to rise, picked up what he wanted, and went his way. His protection consisted, in his view, without understanding it exactly, in the inability of the invalid to convey his ideas of *his* person to the policeman. But it so happened that the invalid was expert in the art of drawing likenesses ; and by the time the policeman was there, he had his features and person clearly sketched. Now he was able to *tell* the officer who it was that robbed him, and the officer had only to go into the street and tap him on the shoulder as soon as he met with him, just as he would one he had long known. In this case an art was employed to do the natural duty of language, and what language will be able to do in a vastly improved state.

What we can not do with language, after making the effort, we generally attribute to "feebleness of language." But what do we mean precisely by the *feebleness* of language ? Is language naturally and constitutionally unable to convey distinctly formed ideas from one to another ? Language, like all other gifts, has *limits* firmly set, but within those limits has it innate, organic inability ? If so, then it was not well designed to perform its intended offices.

The child can not tell you, except in very gross and rough outline, what happened out in the yard. But *his* inability to use language should not be attributed to a defect in the language itself.

## CHAPTER XXXIX.

CONCERNING ACOUSTICS—ITS IMMENSE NATURAL IMPORTANCE, AND OUR GREAT LACK OF KNOWLEDGE RESPECTING IT.

VERY intimately connected with the art of talking and singing is the science of acoustics. It treats of *sounds*; of their formation, their transmission through the air, and their communication with the ear, etc.

In public addresses we labor under great disadvantage for lack of knowledge with regard to these laws. Ordinarily we have no means by which one man can be distinctly heard by over one or two thousand persons. Some few speaking halls are said to seat three thousand or four thousand persons; but, for the most part, a speaker is not heard well by over a few hundred.

Numerous experiments have been made to remedy this difficulty, but, for lack of better knowledge of the laws of acoustics, they have frequently, if not generally, proved rather a disadvantage.

It is naturally practicable for one man to address and be well heard by hundreds of thousands. The voice, the air, and the ear possess the capability. But ordinarily, in public discourses, but a small fraction of the sound that is *made* is *used*. I once suggested to a doctor of divinity an improvement in a pulpit. But he replied that it made no difference; one place to stand was as good as another!

Air, in its natural, dry, and uncompressed state, is by no means a good conductor of sound. Then, as it is the instrument given us for this general purpose, it would seem that, as compared with some other things, it was but poorly

calculated for that purpose, or we have not learned how to use it. The latter is the necessary conclusion.

Many experiments have been made in the transmission of sound by whispering galleries, sounding-boards, echo upon rough and smooth surfaces, etc., which go to show that the transmissibility of sound under some circumstances is amazing as compared with other circumstances. But while a very few—one or two in a million—have been, at least, attempting some improvement here, the great mass of the people have taken not a single step in that direction.

And so it is quite common to see men of talent and learning, almost every-where, tamely submitting to the greatest disadvantages in public declamation, as if the simplest improvement was not practicable. And, indeed, it is true to-day, that almost all the churches in the land are arranged in open violation of such plain and simple rules of acoustics as we, some of us, are acquainted with. The laws of sound are almost wholly disregarded; indeed, architects, ministers, and congregations seem not to know that there are any such laws. And generally, or indeed uniformly, the best churches—the great and wealthy Trinity Church, in New York, being an example—violate these laws most rudely.

And so, as yet, we have failed almost entirely to appropriate to our use one of the very important good things which God has provided for our advantage. It is almost an unused, uncultivated waste.

## CHAPTER XL.

CONCERNING WRITING—IS IT PROBABLE THAT THE MOST  
PROPER MODE OF WRITING IS DISCOVERED?

ONE of the most useful and important things in civilized life is the art of writing. There has been, first and last, a good deal of speculation as to the art. Some contend it was first known when God wrote the Ten Commandments; but there is no good evidence that it was not in use long before. It is next to certain that it has been in use very nearly as long as language has. But we are concerned rather with its *progress* than its *origin*. If we compare its present state of advance with the *past*, we shall note very great improvement; but if with its ultimate *capabilities*, we must work more slowly and reason more carefully.

In olden time, for many centuries, writing improved very slowly; and, as compared with our experience, was performed very inconveniently. They wrote, with various kinds of instruments, upon bark, upon smooth, flat stones, boards, skins, and the like. After a long time, ink and then paper were invented, and printing, which is but a mode of copying—came into vogue. And now we write very fast and print with great speed, comparatively. And because of this simple fact, but with no reasons that can be suggested, we imagine that the art has arrived at the acme of its perfection. But this conclusion lies in no sound philosophy. It is the mere blind result of ignorance and inattention.

But this present mode of writing—slowly, slowly, word after word—is defective and immature, from the consideration that there is a great disparity in the time necessary in



the formation of words in the mind and that in copying them with the pen. A speaker will speak words about as fast generally as a hearer will receive them; but in writing, the hand is constantly lagging away behind the mind. And this inconvenience results not only from the mere lack of speed, but the hand receiving the words so slowly, the mind is constantly frustrated and incommoded by the detention. The best part of a thought is often lost, or the whole of it, because the mind could not work well, in full force, so slowly. This constant curb upon the mind is a great disadvantage to its performances. The mind seldom if ever works well unless it can sail off glibly and without interruption.

Practice does not remedy this difficulty in the least; it only accustoms us to it. But God never intended that one art or endowment bestowed by him should work injury upon another; nor that two endowments intended to work conjointly should be invested with widely different powers of motion.

And is there no way by which this difficulty may be remedied? It is strange to say that we all know very well there is. Improvements have been introduced lately which, if there were no others within reach, would, and no doubt soon will, go far to facilitate the speed of writing. No particular number or kind of marks made on paper are necessary in writing. Surely there can be no absolute need for writing every word out in full.

The art of condensing and saving in the manual labor of writing was introduced, and practiced to considerable extent, among the Greeks and Romans about two thousand years ago; and thirty years ago more than a hundred treatises had been published on the subject in the English language. And since that time the practice of writing quick-hand has been taught and extended considerably. In the year 1767, the first thoroughly scientific treatise on the subject was published by Byrone, an English stenographer;

and since which time considerable improvement has been made in that style of writing. At the present time it is attracting considerable attention both in Europe and America. To what degree of perfection it may be carried, how far it may be modified, improved, and simplified to thought, are questions to be answered in the future.

We know, however, that many persons can write about as fast as a man will talk, and that lengthy discourses are frequently copied as they are delivered, *verbatim*. The system, too, has far more of *system* in it than our common mode of word-making. It begins with an *alphabet* strictly and accurately philosophical, which the common mode of spelling certainly does not. The English alphabet is well known to be most wretchedly defective. Still, *phonography*, as quick-hand is now called, has its difficulties and obstacles which must be overcome.

Telegraphing is another mode of quick writing which is likely to work out great improvements and advantages.

From these, and many other considerations that might be named, it seems nearly certain that the great and useful art of WRITING, as a means of addressing our thoughts to the eye, is yet in a greatly unimproved and infantile condition, especially when we compare it with its natural companion, the formation of distinct thoughts in the mind. It is to have a great and wonderful future in the coming years of this world's current history.

## CHAPTER XLI.

CONCERNING LONGEVITY, ANCIENT AND MODERN—WHICH  
IS THE RULE AND WHICH THE EXCEPTION?

PEOPLE before the flood, and for some time afterward, lived sometimes eight or nine hundred years, and even more. Probably from seven to about nine hundred years might be regarded the general rule. About the time of the deluge, the lives of men began to shorten until the time of Abraham, a period of great uncertainty as to its length—a little over four hundred years according to Archbishop Usher, and one thousand years according to the basis of calculation used by Dr. Hales. Many other chronologers differ widely. That patriarch died at one hundred and seventy-five, which was then regarded “a good old age.” From about the time of the death of Abraham, one hundred or one hundred and fifty years seem to have been considered about as long as old men generally lived; and since some ages afterward, three-score and ten years has been considered a fair period for one old man’s life.

Many speculations have been made upon the longevity of the ancients. The inquiry seems to be generally why God so greatly *lengthened out* the lives of the people of the first ages. Some assign this cause, and some that. Josephus gives four. The first three seem rather whimsical, but the last is in these words: “Because their food was then fitter for the prolongation of life, they might well live so great a number of years.”

In these inquiries it is assumed, on what ground I know not, that for some reasons God granted special favors of long life to the ancients beyond the normal or natural

period of man's life. But how do they ascertain which is the rule and which is the exception? Why not assume that nine hundred years is the rule, the natural longevity, and that in these later ages life has become *shortened*?

In the absence of revealed information, we are left to such analogical reasoning as we may deduce. And, first, it would seem strange, and would seem to require some little proof, that the world should begin with a most important and extraordinary *exception* to a normal rule. Secondly, if that proves any thing, it is by no means certain that the long-life period is any shorter in the world's history, so far, than the short-life period. And, thirdly, is there any thing to disprove the supposition that the shortening of man's life in these later ages is the natural result of adventitious causes—the violations of the laws of health chiefly? This is certainly natural at least. This thing would be likely to regulate itself in the course of years, and bring things right again.

A part of man's constitution endowed him with *something*, as in all similar cases, I know not what, which caused his life to be about so long at old age. Other animals live, some one year, some ten, and some twenty years. And one would presume that, at the first, man's life would conform to its constitution. Things were then normal, simple, natural.

There are *laws* of life. These laws, with their effects, begin and end not by any means with one individual person of our race. The results of the violation or the observance of these laws enter the genealogical current and pass on down, receiving increase from a thousand confluent inlets. And after ten or twenty generations, a child may be said to be *healthy*—that is, as healthy as others; but there is a virus in him a thousand years old, which will most assuredly cut down his life to about that of his parents and others around him, though that be one-fourth or one-tenth the primary constitutional measure.

The two opposing principles of *waste* and *preservation* are

constantly at work in man. The one sucks in poison from a thousand rivulets of irregularity, while the other is constantly working to throw it off by means of the physiological machinery. But for this latter provision, assisted by some little medical and surgical aid, the race would, in a hundred years to come—not to speak of any considerable period—become imbecile and dwarfish, and in a short time would become extinct.

Let any reflecting man stand still a little, and look out upon the world and see how people live, and he will wonder that they do not terminate human life in a few generations.

Look at savage life. See their many exposures every day. Great lack and irregularity in food, clothing, labor, rest; no medicine, no science, no dwellings, with unrestrained passions and utter recklessness of life or health. And yet it is the burning shame of civilization that they have about as good health as civilized people, and oftentimes much better. Nay, much more: it is true that where civilization is the highest, according to the common estimate, health and longevity are the lowest. The explanation is, that while savages injure their health immensely, civilized people, *in other and different ways*, injure theirs still more!

Why do we not find as many persons between the ages of seventy and one hundred as between ten and forty? Is it even the general rule that men live till the machinery of life wears out? Indeed, it hardly ever wears out. Have we any well-settled physiological test that this has been the case in a single instance in the last three thousand years? The machine is always broken by some accident or mismanagement.

May be, therefore, in the first generations, before these irregularities had had time to work out their legitimate results, we find man in his normal and natural condition in this respect. And the shortening of life which we see afterward is, may be, a *departure from normal rule*, and not a



*finding* of it for the first time. Is the shortening the result of an arbitrary decree of the Almighty, or of human conduct? May be it is both.

The Edinburgh Encyclopedia gathers up a few statistics in the last century, of forty-three persons who lived from one hundred to one hundred and ten years; fifteen from one hundred and twenty to one hundred and thirty; ten from one hundred and thirty to one hundred and forty; thirteen from one hundred and forty to one hundred and fifty; six from one hundred and fifty to one hundred and sixty; one, one hundred and sixty-nine; one, one hundred and eighty, and one, one hundred and eighty-five. And I notice that Pliny, near the close of the first century, gives account, in a very small district in Italy, between the Po and the Appenines, of one hundred and twenty-four persons between the ages of one hundred and one hundred and forty, and in another little neighborhood of thirty-two between one hundred and one hundred and fifty. These are a few instances of the cropping out of fine, partially healthful veins in the descending genealogical current, which may yet be restored to a state of natural soundness. But, in order to this restoration, in the natural process of things, a good many years will yet be necessary. This short-lived period may turn out to be but a short parenthesis, though of several thousand years' duration.

Almost all the deaths that occur are evidently premature. Very few live to what is generally considered old age. A few die from accidental causes, but nine-tenths of the people die from what we call disease, in the midst of the vigor of life. *And what is disease but the result of violations of the laws of health?* Ah, it may be replied, disease is the result of sin. That may be very true, but that is no reason why it may not be the result of violations of the laws of health. Sin produces *conduct* which violates the proper rules of living, which sets agoing a stream of physiological virus which crops out here and there in disease and



death. This cropping-out is assisted, more or less, and oftentimes very greatly, by the conduct of the individual person.

Now, suppose sin to be so far eradicated from mankind that the laws of health are well observed, and that this continues for one hundred generations only. Who will not say that death will not appear in the world a very different thing from what it now is? There would be no deaths from violence, except from unavoidable accidents, and very few, if any, from what is now called disease. Indeed, *disease* must after awhile disappear. Man would pass as quietly into eternity as a lamp goes out for lack of oil. He would pass away as quietly as a gentle sleep. His sensibilities have grown dull imperceptibly. The vital energy becomes more and more sluggish; the body becomes less and less vital, and is really almost dead; the organs scarcely perform their functions; the mind dozes gently, and the man is relieved and invigorated by the departure of the body in its last lingering steps, and he is calmly and sweetly dead.

Nothing short of this is *natural* death. And do not these considerations indicate a high probability that men will live one thousand years? I claim to know no more than others who will *reason* soberly by the lights of Scripture and Nature. Will not a sinless state of the world produce these results in a hundred or a few hundred generations?

And I must refuse to allow that a thousand or five hundred thousand generations can not be, or will not be, measured out to our race merely because *we have not seen it done*. I must have other and better reasons.

## CHAPTER XLII.

CONCERNING WILD ANIMALS—THEIR WILDNESS IS MERELY  
TEMPORARY AND INCIDENTAL.

WILD animals are an innovation upon the harmony of nature, and an anomaly in the world. They belong naturally to an irregular and beginning state of the world. The world was not made for dumb animals; but both they and the world were made for man's special use. The wildness of wild animals is one of the incidents or accidents of life, not one of its rules; and it will regulate itself as the world becomes inhabited and matures into its proper usefulness.

Let us see: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

As previously explained, the world was made for man, for his especial use and behoof, with all its appurtenances of animals, vegetables, minerals, etc.; and all these things were formally and solemnly conveyed, and set over to him in a solemn deed of gift and delivery; and some of them were actually and personally delivered into his hand.

Let us read again: "And out of the ground the Lord

God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

Thus they were *brought to* Adam and delivered into his hand. There was no difference between wild and tame; they were all domestic.

And again, at the time of the flood, we see no allusion made to wildness in animals. Noah was to bring, and did bring, "two of every sort" into the ark with him, and in like manner discharged them. "Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God commanded Noah." And the reason for this was, "that they may breed abundantly in the earth, and be fruitful and multiply upon the earth."

Doctor Clarke, in commenting on the fiftieth verse of the seventh chapter, says: "It was physically impossible for Noah to have collected such a vast number of tame and ferocious animals; nor could they have been retained in their wards by mere natural means." And so he makes the whole a miraculous interposition. That is, at least, a very convenient mode of settling biblical questions. But I see nothing, either in reason or revelation, which gives color to such a conclusion. Doctor Clarke does not know, nor does any one else, whether there were any "wild" or "ferocious" animals at the time of the flood; but it is both unnatural and unscriptural to suppose they were created wild. Nor can I see the Doctor's "physical impossibility." Surely, Noah did not have a pair each of every *variety* as we now see them extended. There was necessity only for two each of every *species*. Natural history and physiology give sufficient room for the wide extension into the *varieties* which we see in modern ages.

Nothing is more easily accounted for than *wildness* and

*ferocity* in wild animals. Turn any animal into the forest, and neglect to use him according to the original grant, and he will soon become wild and very likely ferocious. The most sluggish hogs will become perfectly wild in two years, and in four or five years they will be a very different animal in many respects. In this short time they will be more fleet and more ferocious than bears, and as much so as wolves or panthers. I make this statement from observation. Domestic use on the one hand, and total neglect on the other, will very materially change the appearance, form, color, and character of any animals—some more than others. It is not at all probable that four thousand years ago there were any animals which bore a very striking resemblance to their progeny now.

Wildness in animals, like all other incidental evils, is, no doubt, the product of sin in man; but still these changes come about naturally and not miraculously. Bad men conduct themselves badly as well toward beasts as toward every thing else; and bad conduct toward beasts, coupled with neglect, estrangement, etc., would soon produce the wildness we see.

But, give the simple machinery of the Gospel scope and time to work its work, and these irregularities will be rectified. "The wolf also shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat."

These Scriptures, I presume, mean just what they say. But one says, "That will be in the millennium." Quite likely. We will see a little about "millennium" after awhile.

But still, these times of peace and concord, even among the animals, is to come about in the straightforward history of the world as we now inhabit it, by laws and causes now in being, without any supernatural interposition or the intervention of other laws. They look forward to a period of mere simple maturity and ripeness in our affairs.

We first hear of wild animals, as well as I remember, in the old age of Jacob, which, according to some chronologies, was probably about seven hundred; or about fourteen hundred years after the flood. But these "evil beasts" may have gone wild in a short time previously. Beyond all question, all the wildness now known in animals might occur in a few hundred years. The *hunting* of Nimrod, in all likelihood, had no reference to beasts at all. He was a king, and a bold, bad man, and his hunting is supposed to refer to incursions and conquests among the nations.

The hunting and procuring of "venison" by Esau and Jacob, throws no light on the subject. *Venison* means—except recently and in this country—any kind of very good or delicate flesh, either of beasts or birds.

We are not able, therefore, to find any thing, either in revelation or natural history, to disperse the supposition that the wildness of wild animals is a mere incidental thing which has happened. We see how easily any animals, if turned out and neglected, will go wild in a short time; and it requires but little acquaintance with their natural history to see how their character, form, color, etc., will become changed in even the short space of a dozen or twenty or thirty generations. And we see how easily any wild animals may be tamed and domesticated. Even the very individuals taken from the forest may be partially domesticated; but in a few generations they may be made entirely docile.

Many animals have strayed so far in their wild state from domestic habitudes, that it is quite likely those varieties will become extinct, and so not return at all to domestic habits. But beyond question the Scriptures look forward

to the time when all existing animals will be domestic, tame, and docile. Man himself will become tame and docile first, and then the world will put on a kind, harmless, and peaceful condition. This looks natural. It harmonizes with our normal notions of ultimate fitness and propriety.

And, moreover, this must be so, or the world will die prematurely. Wild beasts live in the wilderness; and what is a wilderness but a wild, crude, uncultivated, and unused region, not yet appropriated by man to its intended purpose? If the world was wisely and properly made—made right, to an intelligent end and purpose, for the use and behoof of man, then it would seem that there would be ultimately no unused *wilderness* remaining in it. Otherwise, the inquiry arises, What was it made for? The world was made the right size, of the proper capacity; there is not an acre too much nor an acre too little.

Then there is no room for wild beasts. They can not roam in cities, villages, and highly cultivated grounds. A proper *use* of the world which God gave to man abrogates the notion of a part of it remaining in a wild, unused condition to be roamed over by savages and wild beasts.

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## CHAPTER XLIII.

CONCERNING THE PRE-ADAMITE EARTH, CONSIDERED IN REFERENCE TO ITS MOST NATURAL OR PROBABLE RELATION TO THE EARTH IN ITS PRESENT FORM.

THE researches of science and a better understanding of revelation has, we may say, demonstrated the Adamic creation to be comparatively a recent thing. Primary *creation* did not take place at that period; that is, the matter of the earth was brought into existence by creative power perhaps



many millions of years or ages—if there were any years or ages—before that time. The earth certainly *was*, for it was without form, (its present form,) when the spirit of God moved upon the face of the waters.

Some, to get rid of the difficulty of making the time of Adam the period of absolute creation, which is already pretty clearly ascertained to be contrary to nature, have considered the *six days* as six periods of indefinite and probably very great length. But I do not see the necessity or even propriety of this construction. The first two verses of the chapter, and those subsequent, speak of quite different things. The former inform us of primary, chaotic *creation*, and of the *existence* of the material of which the earth is composed, and that the spirit of God took cognizance of it and exercised jurisdiction over it. And, beginning with the third verse, the history informs us of a quite different thing; namely, the *arrangement* of this mass and the putting of it into its present form and condition. This latter process was accomplished in *six days*, as we now count days. And there is no intimation in Scripture as to the amount of duration which might have intervened between the *creation* of the original material of the world and the arrangement of it at the time of the creation of Adam. On this subject our information must come from science exclusively.

That there was a pre-adamite existence of the substance of the earth is, I think, stated in Scripture; and, although science has not measured the period of its existence before the creation of man with accuracy, it has very satisfactorily demonstrated that, as compared with that since, it was absolutely immense, far, very far beyond computation or comprehension.

But the pre-adamite earth was not by any means in all these lengthened periods a mere lifeless, useless, motionless mass of chaos. On the contrary, every thing then, as now, was moving, progressing, working on harmoniously and regularly, from step to step, from one point of accomplish-

ment to another, age after age, cycle after cycle, looking forward constantly to the incoming scenes and condition we now see in the little brief period since the human creation.

And if we had been there—away along in those immense periods—with our present endowments and standards of measurement of periods, we would no doubt have considered things in a matured or nearly matured condition. Things would appear to be almost standing still, or at least moving to little or no purpose. Or if we could have marked the progress and growth of successive generations of primeval forests, and marked the gradual and slow transformation of these forests into immense coal-beds, and, reasoning as many do now, we would at least have concluded that all this was so much labor lost, or so much Divine energy expended to no practical end. These immense formations would seem to have no valuable connection with the rest of the world. They are of no use to the fish nor to the reptiles, which in those periods were the sole inhabitants of earth.

But even now, in this short space, the wisdom of most of these operations are at least somewhat apparent; and we can not doubt but the eye of Infinite Wisdom was over all these precautionary movements, and every thing was shaped to a valuable end. And wonderfully immense, and to our feeble comprehension almost inconceivable in duration, as were those preparatory measures, they were merely preparatory. They were nothing more nor less than necessary preparations to fit up a world for the use and occupancy of this race of men.

If, for the space of inconceivable and incalculable ages, there was a period of the earth's history when it was untenanted by either animal or vegetable, but presented a mass of fire and water—dissolving, molding, conforming, fusing, smelting—it was that rocks, and earths, and minerals, and salts, and other valuable articles, might be manufactured in the great laboratory of nature for the future use of an intelligent race.

And if, during other series of measureless periodicity, a very low class of vegetables began to appear, like marine forests—a soft, weedy, woody growth, of immense luxuriance, and age after age it fell back undecayed and without decomposition, forming immense beds and filling the bowels of hills and mountains, and passing even under the sea in places—it was that sufficient quantities of *coal* might be thus prepared and laid away, at the only period when it could be made for the various indispensable uses in the more advanced ages of the world.

And now mark the movements of the Almighty mind and of the Almighty hand in these incomparably lengthened and wise, and seemingly laborious, preparations for the accommodation of a people who, in due time, should come in to occupy the richly provided and immensely munificent theater! See the great and wonderful preparations! There is nothing lacking, nor yet lacking in abundance. Mark the unmeasured store-houses of material; a place for every thing, and every thing in its place. And then see the wonderfully immense foundries, furnaces, laboratories, and machinery of a thousand kinds, which have been thus in ceaseless operation age after age, and period after period of unmeasured duration, and all looking away to the Adamic creation which should eclipse all before in grandeur, when a race of intelligent beings should come up through the creating hand of God to occupy, possess, use, and enjoy them all.

The intelligent mind is burdened, over-burdened, under the mighty conception, as the thought catches a faint outline of these immense preparatory labors. All nature seems to be laid under contribution; every thing works unceasingly, with no rest neither day nor night. In truth there is neither day nor night to mark a resting period. All is progress.

But in all this there is no creating. All this was done away back in the dim distance, in the trackless regions of periodicity. And yet every thing all the while looks anx-

iously forward when the preparation shall be completed, and a world be prepared for the occupancy of its intended proprietor.

And at length the preparation becomes complete. The water and land are separated; the different classes of rocks have been made at the proper periods; sand is made—iron, lead, copper, gold, silver, and all the metals were made; the gases were formed, the atmosphere was collected, the ground was hardened, electricity was diffused every-where; and all these were garnered away and spread around in all the proper places of deposit, and earth was ready for animal life. Vegetation had been set to growing a little way back, at the proper time—perhaps a period as long as a million of years. And now the lower animals were formed, and earth was ready for her resident proprietor. And so God gave this planet its present relation to the solar system, and it became the residence of man. And so the world was now, and not until now, ready for its intended use. It could not have been made ready sooner; and to have delayed the human use of it longer would have been disadvantageous.

And now we are told that, after all this lengthy preparation, this inconceivable immensity of outlay in getting things ready, and man has been here as the occupant, that he is to remain upon it and use it for the very little space of six or ten thousand years! God was millions of years in getting it ready, in preparing a theater upon which an intelligent race might glorify his Maker—in a preparation so immensely extensive and varied—and then, before the tenth part of it is discovered, or the hundredth part of it used, the whole is to be abandoned, and God himself is absolutely to destroy it and fix up a new one, or arrange it differently! What a wonderful inconsistency this would be! What a violent innovation upon all the forms of harmony and apparent co-operation which nature every-where puts on!

No, it is not so! Man himself, with his restricted intel-

lect, would adapt measures to ends better than that. An intelligent man would not labor incessantly fifty years to prepare a residence to be used an hour, when one with a thousandth part of the furniture, outlay, and finish would answer just as good a purpose. And then when you come further to examine this temporary human residence, so prepared, and find that but few of the apartments have been entered at all, or are indeed of any sort of use; that its richest halls have scarcely been discovered; that but a very little of the furniture has been seen, or examined, or used, or can be used at all, we see greater and still greater evidences of folly and inconsistency in the construction. His labor, except a very little, was bestowed in vain!

And shall we establish a theory which will charge a worse folly than this upon God? God forbid!

When God set chaos into separating and conforming motion, invested with the principle of gravitation, adhesion, etc., and geared its complex machinery for the manufacture of gases, fluids, solids, carbon, oils, electricity, etc., and carried on this great work through periods in duration too long to be computed by man, and in process of ages brought all to completion and readiness for man's use; and when he then created his creature capable of associating with his Maker, and placed him here and gave all into his hand, and enjoined upon him to *use it*, all being evidently made ready for his use, it was for an end and purpose answerable to such preparation. The object was in harmony with the means. The establishment was prepared for *use*; no more, no less. The intended career and history were in harmony with the preparation. The end was to answer the beginning.

Our means of comprehension may not enable us to compute years by the million; but that does not authorize us to pronounce that a million of years is a long time. A million of years is greater than the little periods *we* handle; but if you ask a mind of higher order than ours, he will

tell you that six thousand years is but a mere morning hour.

It is a part of the economy of God and of nature to perfect that which is begun. Every thing passes round its circle and its cycle, and finds a natural accomplishment. Nature is a perfect harmony. It has no lack nor no redundancy. Every thing coöperates. With God nothing is great, nothing is small. He has but one plan, and that is perfect in all its parts.



## SECTION FOURTH.

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WE now come to look at the world in its more strictly moral and religious aspects. And we remark, as a prefatory suggestion, that *sin*, which has so seriously affected the moral and religious condition of the world, is but an accidental or adventitious thing which has happened in the course of the world's being. It is a thing which ought not to have happened, but which did happen. It was uncalled for by either man or nature; but still it did occur. And further: it will not be in the world always. Some of its legal effects will still linger, but the thing will be numbered with the past. *The theater of its desolations will be the theater of its eradication and cure.*

One of the *effects* of sin, which can never be entirely eradicated, is a *tendency* to sin, or a *predisposition* thereto. *Liability* to sin was in man from the first. He could not be created a free moral agent without a liability to sin; for this liability is the very thing we call free moral agency. Liability to sin is not, therefore, an effect of wrong doing, but a tendency to sin is. And now this moral corruption or tendency or leaning toward transgression must follow us so long as we continue to follow an ancestry who sinned.

But whether this tendency to sin will actually result in willful transgression, in these or those instances, is another question. That this has been the case heretofore universally is quite certain. But that this will continue to be the case until the race shall have run its course is contrary to Scripture; and it might be added that, so far as we are able to judge from the teachings of nature, it is contrary to reason.



## CHAPTER XLIV.

### SOME PLAIN BIBLE TEACHINGS ON THE SINLESS PERIOD.

THE precise point intended to be substantiated just here is this: That in the regular course of the history of this world, a time will come when universal holiness will pervade the human family; that then not a person—accountable for his conduct—will be found in all the earth but a sanctified Christian. In this period, sin will not be seen—it will not be committed. When this period will be ushered in, and how long it will continue, are other questions, which will be looked at after awhile. And we now look into the Scriptures to see the proof that a part of the proper years of this world will be a holy, sinless period. This is a question not of inference or deduction, but of plain, simple Scripture teaching.

“All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.”—*Ps. xxii: 27.*

“Yea, all kings shall fall down before him: all nations shall serve him.”—*Ps. lxxii: 11.*

“All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.”—*Ps. lxxxvi: 9.*

“It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”—*Isa. ii: 2.*

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation

shall not lift up sword against nation, neither shall they learn war any more."—*Isa.* ii: 4.

"And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the Lord alone shall be exalted in that day."—*Isa.* ii: 17.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."—*Isa.* ii: 20.

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."—*Isa.* xlv: 23.

"It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."—*Isa.* lxvi: 23.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—*Dan.* vii: 27.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—*Hab.* ii: 14.

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."—*Mal.* i: 11.

"Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."—*Isa.* lx: 21.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—*Jer.* xxxi: 34.

"In that day shall there be upon the bells of the horses,

HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."—*Zech.* xiv: 20.

"And all Israel shall be saved."—*Rom.* xi: 26.

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace."—*Ps.* xxxvii: 11.

"I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise."—*Isa.* lx: 17, 18.

"He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid, for the mouth of the Lord hath spoken it."—*Mic.* iv: 3, 4.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Isa.* xi: 9.

"They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—*Heb.* viii: 11.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."—*Isa.* xi: 6, 7, 8.

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—*Isa.* xl: 5.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."—*Isa.* lxy; 25.

The above quotations are selected because of their brevity. Many more might be added. And it is submitted that they prove, as conclusively as the Scriptures prove any thing, a *sinless period* in the course of the history of the world. It may be said they refer to the *millennium*. That may be quite probable—depending, however, upon what is meant by "millennium." They refer to the true, proper, Scriptural millennium, the *mature state of the world*, when these irregularities shall have passed by.

The notions of many respecting the millennial portion of the world's history are nothing more nor less than a loose, undigested system of mythology. Every thing is stripped of its naturalness. And instead of having the world and nature as God established them and set them agoing, we are to have a new, unreal, or ideal and merely potential condition of things. The world is no longer this world, but a dreamy state of which we have and can have no clear ideas.

To support all these extravagancies, there is not, in my judgment, one word of utterance, either in nature or revelation, rightly read. Existing processes will continue and produce, naturally, a millennial condition of the world. Christianity will go on and accomplish its work fully. It will make "all righteous" after awhile. The millennium that is to be suddenly "ushered in" is contrary to reason. The beginning of the true millennial state will not be data-ble. It has *begun* already.



## CHAPTER XLV.

## CONCERNING SOME POPULAR ERRORS RESPECTING THE SINLESS PERIOD, AND OF ALL LONG PERIODS.

WE have seen that there will be a sinless period, of greater or less duration, in the coming history of this world. From all that we read in the Word of God, as well as from all the reasoning we are able to apply to the subject, it seems clear that this change will be brought about by natural causes now in operation, and that it will come about gradually and not suddenly. Let religion continue to work, and work long enough, and this period will come in.

The errors, as I conceive, in the popular as well as the theological mind, to some extent, on this subject, are, *first*—leaving out the fanciful notion of a second coming of Christ, “about 1866,” and a millennium of one thousand years—that this period can not be very far distant, not probably over one or two hundred years, and perhaps a much shorter period. And, *secondly*, the sinless period, or millennium, will be suddenly ushered in by some mighty spiritual movements, in which our personal relation to Christ will be materially changed. And, *thirdly*, that it will continue for a very brief period, and form the closing scene of this world’s history.

The first of these notions is based on the assumption that the world is now very old, and, therefore, what it does it must do quickly. And there is another notion: that the world is to be divided into three “dispensations,” the antediluvian, the Abrahamic, and the Christian. But where these notions came from, I am unable even to conjecture. They certainly came from neither reason nor revelation.

That a thousand, a million, or a thousand millions of years appears *very long* to us, is no reasoning at all. To an infant, or some other inferior mind, a year seems as long as a thousand or a million of years to a mind superior to ours. Arguments drawn from mere conceptions of this sort prove nothing.

Nor have we any reason to conclude that the millennial or sinless period will be introduced suddenly, or by any particular display of Divine power or energy beyond or different from the healthful marches of the Christian religion. The religion we now have is fully sufficient for all millennial purposes. Let it work in its own natural mode, and, sooner or later, a millennium is inevitable. To deny this without looking a moment at what religion has done or is doing, is the same as to affirm that it is not well adapted to suit our condition. It is defective, or at least deficient, if it is not fully able to meet and counteract the tendency of sin and eradicate it fully.

And as to the millennial period being a short season as compared with the season of sin and irregularity, this seems too unnatural to believe without very certain and very conclusive proof. We expect in a future place to raise very reasonable probabilities, at least, that it will be the proper *adult period* of the world's life.

The notion that the millennial period is to come, in all its completeness, in the course of a few or a few hundred years, and that it will be the brief closing scene of the world, is based upon nothing but the acknowledged feebleness of the human intellect in comprehending or computing long periods of chronology. This, it must be admitted, is a slender foundation for an opinion. It makes wisdom to rest upon ignorance. It is an attempt to draw conclusions, not from premises, but from the absence of premises.

The machinery of the world, both natural and moral, was geared long since, and is moving on in the accomplishment

and completion of its purposes; but many of these purposes lie out in the distant future; and this future lies out in duration far beyond such measurements as we are accustomed to. Worlds do not come and go so rapidly as our feeble intellect would seem to suppose.

What we call duration is a singular and unknown thing, after all. We indeed know but very little about it. Some call it a primary truth; but perhaps it may be a mere mode of existence. But whatever it may be, it is its appearance only, not its reality, that is cognizant to our minds. Periods are long and short only as they *seem* to minds of different capacity. We are capable of handling and computing periods of only a few thousand years, and our practical thoughts stretch only to a hundred years or less. But with a superior mind, the same mental effort will grasp periods of millions or hundreds of millions of years.

Time may be a reality; but if our faculties can determine what it is, we have certainly, as yet, not discovered how to reach such determination. We know enough of its appearance for all our practical purposes. More than once in the Scriptures the days of men are said to be a shadow. This, it may be presumed, can not be literally true; and how it can be figuratively true it may not be easy to conjecture. The probability is, that no inspired man had a clear idea on the subject; and if he had, he could not communicate his idea to another, because of the entire lack of words with which to convey it.

Still, days and years, whether appearances or realities, stand intimately connected with our lives, if not with our being. The world seems, at least, to grow old, though I know of no *necessity* that it should do so. No man can demonstrate that any given existence grows old except by a rule which would place all existences under the same law. And we know that this law is not universal, for neither God nor angels, nor the spirits of just men made perfect, grow old.

And though the "truth" of time may not be sufficiently "primary" to connect itself with the existence of God, nor of any thing outside this particular mode of existence, yet it does take hold of us and of all sublunary things.

And as time is necessary for the accomplishment of natural ends within this sphere of existence, we may profitably, perhaps, look over some of the things likely or certain to be accomplished before the world's history shall be wound up. And a little sober thinking may bring us to the conclusion that probably thousands, and may be millions, of centuries are yet to pass over the head of this world before its gray hairs will bring it to decrepitude and its grave.

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## CHAPTER XLVI.

THE UNDERTAKING OF CHRIST IN OUR PRESENT RELIGIOUS SYSTEM WAS THE THOROUGH AND COMPLETE RENOVATION AND CHRISTIANIZATION OF MANKIND.

THIS world is to be Christianized. And it is to live long enough for the full completion of this purpose at least; and whether it may live longer or much longer than this, is a question we will allude to in the future.

The things necessary to the complete Christianization of mankind are not easily seen at a glance. We must step slowly, carefully, and look at a number of things in detail. The idea implies much.

To make this a thorough Christian world requires, and the thing implies, completeness in all its various aspects. Individual religion, in the present condition of the world, does but faintly represent the state of the world as implied in a complete and universal Christianity. The entire social system must be reformed. Government of all kinds, from

the family to the State, while they need not be essentially different, must, nevertheless, be essentially reformed. A popular and thorough acquaintance with moral and mental philosophy is also necessary. Every thing that sin injured will be rectified, cured, renovated, brought back to its proper, natural place and use, as God at first intended. The system of REMEDY, in and through Christ, will not be partial, but absolutely complete. The benefits of the atonement will reach and cover every inch of ground which in any and every way was touched or affected by the sin of Adam.

But the time necessary for this great work may not be graduated precisely to suit the notions, comprehension, and fastidious taste of every man. It will no doubt be done as soon as practicable; but we are, no doubt, very poor judges of practicability in this regard. Taking the entire race of mankind into the account, this work is, perhaps, a hundred times greater than our poor reasoning would be likely to teach.

And then if, in the progress of these things, the onward course of the world should be arrested in the midst of its way, and the present system of nature and of grace should be terminated, to give place, it might be, for some other display of the Divine glory, it would argue a defect in the present system. It was broken off in the midst of a rising course. Something was begun and not finished. The plan was not well laid; and preparation, in part, at least, was made for nothing. God, who can not change, has changed; and that which was *perfect* has given place to something *better*.

In reply to this, it need not be said we have already had more than one dispensation, because that would be essentially and notoriously untrue. In whatever sense theologians may sometimes use the very ambiguous and generally ill-understood term *dispensation*, it is very clear that we have known no other than the *Christian* religion. This system of recovery from sin, and no other, was offered to



and enjoined upon Adam. It was accepted unto salvation by Abel, by Enoch, by the prophets, and millions of others, from those days to these. The conditions of salvation are once offered, for there are no others. Nevertheless, in different ages of the world, and widely different conditions of men, different modes and various kinds of instrumentality are employed in teaching and enforcing this same system of grace.

In the Divine economy nothing is begun and left unfinished. Systems are planned from the beginning. Every thing we see begins, progresses, and flows on to a natural end. Nothing is broken off in the midst. The Christian religion, which Abel believed, which Noah preached, and which John the Baptist enforced, and Christ and the Apostles so wonderfully elaborated, is to have its course here. It belongs to this world and to no other. Earth is its theater. This is the battle-field, and that and no other is the mode of warfare. And the weapons of our warfare are the only weapons known to the Divine economy of human salvation. Christ came forward as the champion of this system. He chose his field and his instruments. These are displayed in our written revelation. None others are known to the Divine economy. What he does he will do here. What he does not do *here*, and with *these* weapons, as he is now at work, does not belong to a Divine system of economy. Will he gain a complete triumph? or will it be a drawn battle? Are there *few* that be saved? or will the enemy have the larger portion in the end?

These are questions which the history of this world must answer; and they must be answered by the development of processes now in being.

In this great work of curing a world of sin, something has already been done, blessed be the name of the Lord! but, comparatively, as yet not much. But none need fear. Christ will finish that which he has begun. Six thousand years ago the work was set in motion, and it may be six or



six times six thousand years to come before it will have been finished. The triumph will yet be complete, and the world shall own no King but Christ.

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## CHAPTER XLVII.

### A BRIEF VIEW OF THE PRESENT STATE OF RELIGION IN THE WORLD.

RELIGION has been progressing in the world about six thousand years, and as yet, it is clear, not much, comparatively, toward its thorough Christianization has been done. Let us see. There are about a thousand millions of people, and less than one-fourth, or about two hundred and forty millions, are commonly counted Christians. But by this little more is meant than that the countries they inhabit are generally called Christian. The other three-fourths of the world are Mohammedans, pagans of various kinds, and Deists, commonly called Jews. And of the two hundred and forty millions of Christians, one hundred and sixty millions are Roman Catholics and adherents of the Russian or Greek Church. Among the Roman Catholics, it is not probable that more than one in a hundred professes to be pious. The remainder, and well-nigh all the Greek Church, are merely politically religious.

And of those counted Protestants, how many consider themselves members of the Church personally, or make any pretensions to religion? This question can not be answered with any thing like accuracy, but it is not probable they will amount to over three or three and a quarter millions. And how many of these are truly pious is still another question. It may be very safely doubted whether there are a million of pious persons in the world; and it might turn

out that—if we had the ability to ascertain correctly—the half of that would exceed the true number. We are now inquiring not after church-goers, or mere communicants, but real, pious, Bible Christians.

Thus, in six thousand years, the merciful provisions of Almighty God for the evangelization of the world have succeeded in securing an interest in one person in a hundred, or one in two hundred persons living at one time. There are more living persons truly pious now than at any previous time. This we would probably consider very slow progress; and yet it is highly probable, if not certain, that a person of a thousand times the knowledge we possess, to have looked at the matter from the beginning, would have regarded this progress as very fair, and as much as could be looked for in the circumstances of the case. Most likely the Christianization of the world is a work of far greater magnitude, and requiring much more time, than we would suppose.

Those who look upon the thorough evangelization of this world—which means far more than many seem to imagine—a world so deeply and exceedingly corrupt as this, in the space of a few hundred or a few thousand years, have either failed to mark its history and philosophic character well, or have very inadequate views of the great power of moral corruption.

We will now, in some following chapters, proceed to look at a few things which are necessary to the world's Christianization, which lie a little outside of mere personal regeneration, as it is considered in a strictly religious sense. Let us compare the world as it is with what it must be in a completely sinless condition.

## CHAPTER XLVIII.

## CONCERNING SUPERSTITION AND WITCHCRAFT.

How far is the world governed by common sense, and how far by superstition, witchcraft, and fanaticism? We are apt to imagine that we live in a very enlightened and intelligent age. If we had the means of gathering up and carefully estimating the sources or elements of power and influence among men, from all the avenues and unseen places whence this influence comes, we would be surprised to learn the extent to which the world is governed by stark folly rather than by sober reason. In some little of the very best portions of Europe and America, and among comparatively a few select families and persons, not many of reason and sound discretion will be found to exert much governing force. But even this is very partial and its circle very limited.

And even in these best portions of the world, if you look into the back neighborhoods of almost every city, village, town, or country, or even among the domestics of the best families, you will find that the human mind is, to a great extent, governed by absurdity, contradictions, and folly. And even among persons claiming a far better degree of intelligence, you will oftentimes find a belief in many things which can not be true, as firm and inflexible as their belief in the demonstrations of mathematics.

It might be difficult to determine whether the power of witchcraft has really increased or lessened in the world within the last century. In some countries this belief and power has lessened, while in others it may have increased. It was only a thing of yesterday, almost—in 1735—that the

laws for the punishment of witchcraft were repealed both in England and Scotland. Previously to that time, witchcraft was a capital crime, and many persons were tried and executed as witches. And the repeal of these laws called forth very loud complaints and remonstrances from the leading Churches. In England the repealing act was declared by the Church to be "*contrary to the express law of God.*"—*Ed. Encyclopedia.*

It is quite easy for us now to laugh at these laws and their makers and administrators, and to place them away back in the dark corners of earth, in the far-off ages of folly and superstition. But we must remember that the eighteenth century, or even the seventeenth, was not long ago. And, moreover, the very same judges who approved, administered, and enforced these laws against witchcraft are quoted to-day, in all our courts, with the highest deference and respect; and their opinions, in the absence of express local statute, are regarded the law of the land. There is not a supreme court nor any other in this country to-day, that would not be greatly influenced by the opinions of these same English barristers. Some men who are now regarded among the ablest juriconsults the world has produced, are some of these very judges who gravely and solemnly approved and administered these laws against witchcraft. So that, although we do not now hang and drown witches, we are not much above nor far removed from those who did.

The name of Sir Matthew Hale presents one of the purest and brightest ornaments of English jurisprudence. In 1664 he tried and condemned to the gallows two women for bewitching children. It is said that in this case this eminent Chief-Justice consulted on the subject with Sir Thomas Browne, a very eminent physician and scholar, and author of several medical works, and particularly of "*A Treatise on Vulgar Errors;*" and that the decision against the witches was in accordance with the advice strongly urged by this

eminent physician, who was so competent to judge in such matters. But this case of adjudication by the eminent High Chief-Justice, who was special counselor to the king, is but one instance among thousands, and is noted only because of some striking peculiarities in the "witches" themselves. A history of English jurisprudence in this respect reads strangely now. And still there were no more witches in England than in Scotland, Germany, Italy, and other portions of Europe.

At the time of the Reformation, which has but very recently passed by, the Pope and the heads of the Romish Church, which certainly included men of very profound talents and learning, declared all Protestants to be witches, and in open league with the devil; that they associated with demons, and caused thereby wide-spread mischief to both man and beast. And many of the German Protestants and Waldenses in different parts of Europe were proceeded against, and drowned or burned as witches in pursuance of the Pope's bulls.

Many of the instances of execution for witchcraft in England and various parts of Europe, of comparatively recent date, are at once strange, absurd, and ridiculous. A suspected person to be seen squinting was at once deemed guilty. Witches could not sink in water, it was held, and so, to test the question, they were thrown into a pond or river; and if they swam they were guilty, and if they sank and drowned they were innocent. A woman is burned by law for riding upon her own daughter, transformed into a horse and shod by the devil; and others for having suspicious spots on the face. One was seen through a widow to take two imps out of her basket, the one black and other white. In vain it was attempted to be proved that they were bunches of wool: the execution took place. Such instances were numerous.

Books on the various aspects and characteristics of witchcraft bear the names of men of talent and position. Sinclair's "Satan's Invisible World Discovered," by a pious



and talented man, proves "both that such assaults of Satan are most certainly practiced, and that the instruments thereof merit most severely to be punished."

Mr. Addison, in the *Spectator*, in the account of his visit to Moll White, which he gives in his peculiarly mild style of gentle irony, speaks in rather disparaging terms of witchcraft, though he says he is neutral on the question. The general drift of his remarks go to show that witches and witchcraft were in his day—only a hundred and fifty years ago—at a discount generally among some of the best informed persons in the first literary circles in England, but that a belief in their genuineness was by no means confined to the vulgar and the unlearned. A little beyond this time, witchcraft was implicitly believed in by every body in England, high and low, learned and unlearned.

The settlement of New England is but a recent thing. Connecticut was one of its best and most enlightened portions; and who has not heard of the Blue Laws of Connecticut? Lycurgus lived three thousand and five hundred years before New England was settled; but he made better laws in Sparta, at least in very many respects, than those of this recent and highly-cultivated people.

In Massachusetts they named their principal town Salem, which means the abode of peace. Few have not heard of its fame in criminal jurisprudence. The history of "Salem Witchcraft" may be laughed at now, and may be attempted to be placed away off among the legends of olden time. But this can not be allowed. It belongs to very recent times. The frequent hanging and drowning of men and women on solemn conviction of *witchcraft*, by the high judicial functionaries of *the Abode of Peace*, is a part of the history of the judicial magistracy of days only just now passed by.

Popular and legal witchcraft is traceable historically to periods about a thousand years ago. The necromancy of Scripture, though the same word is sometimes used in the



translation, is quite a different thing. But if the days of witchcraft proper have passed by so far as civil jurisprudence is concerned, it has by no means passed away, even in the best portions of the world, so far as concerns the practical private belief of multiplied thousands. And in other portions of the world prejudices, superstitions, and follies, equally unwise and dangerous, prevail greatly, not only in private judgment, but in legislative and judicial circles. And to-day they *govern mankind and influence human conduct* to a very great extent.

The Inquisition was established in the twelfth century, under the auspices of Pope Innocent III—a name most strangely coincident—and was kept in vigorous use several hundred years, so beneficial were its operations believed to be. And the feast of St. Bartholomew was celebrated with great pomp and popular display, in Paris, in 1572.

These things are now, we seem to think, all long since laid aside on the musty shelves of by-gone ages; but they are remembered, at least, with seeming profit, by thousands; for in the very present age they are, in variously modified forms, still in vogue, not only on the banks of the Ganges and the Amazon, but of the Seine, the Thames, and of the rivers flowing into the Gulf of Mexico.

It is a great error, indeed, if any of us have fallen into it, to suppose that the follies and evils now under consideration have passed away, and that in this respect a great improvement has taken place in the world within fifty or a hundred years. In some of their grosser forms, the evils have abated of late in some very small portions of the world. This is the most that can be said.

The inferences resulting from these facts are simple and necessary. The state of things plainly, and in the simplest and most unmistakable terms, set forth in Scripture, as a part of the future condition and history of this world, can not occur until the light of reason, sound judgment, and true philosophy shall become universal among mankind;

and *that* must come about in a natural way, as the product of existing processes. These things, therefore, testify to a new, crude, beginning state of mankind.

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## CHAPTER XLIX.

### CONCERNING THE STATE AND INFLUENCE OF POPULAR PREJUDICE.

ALL teaching, lecturing, argument, discussion of all kinds ought to be for the discovery and development of truth; and when it fails of this end, mind is perverted, language becomes babbling, and the human faculties bring forth moral and intellectual results the very opposite, frequently, of what was intended.

Prejudice is not always necessarily erroneous. It is the hasty result of *feeling* rather than *thinking*. It is a sort of conclusion or judgment which governs a person, without the assistance of the reasoning powers of the mind. The great characteristic difference between man and the lower animals is, that the latter are governed by their feelings, while the former are, or ought to be, governed by their judgment. The feelings sometimes lead in the right direction; but there is no certainty in this. For the most part they lead in wrong directions, and frequently to most ruinous consequences.

The more we see of the world, the more we must be convinced that men are generally governed by prejudice and prepossession. This may at first seem a hard charge to bring against mankind; but I must be understood to predicate the statement of the *age* in which we live, and not against the race as such. In a better and more mature condition of things, the case will be different.

In ecclesiastical or religious controversies, where is the man who argues the question without bias, as ready to be convinced against as for his previous notions? Such men are one in a thousand. Tell me a man's preconceived notions upon contested sectarian questions, and one may easily determine the opinions he will cling to, though it be in the face of the most demonstrative and convincing arguments.

Popular adherence to political parties, every one knows, is very seldom the result of mature thinking and examination. It is the result of mere casualty in association, or some social incident or circumstance scarcely seen or known at the time of its occurrence. The thinking or examination, what there was, was done after the opinion was unalterably fixed.

I know of no rule by which we are to determine whether our conclusions result from independent reasoning or from prejudice. We can judge of this only from general circumstances and rigid examination. Judicial men and a few students are the only persons, almost, who, by rigid discipline are capable of keeping themselves at any thing like a safe distance from the malaria of popular feeling. There are a few men in the world, and but a few, who reason. Most men believe what they wish or hope, or settle down upon random thoughts as they chance to arise. The very modes and processes of thinking with the masses are of a juvenile and illogical character.

This state of things must undergo a great and thorough change, and this change requires time. It must be natural. Existing processes, though they may seem slow or scarcely moving, must bring it about. The thinking powers of the race must be matured, and become healthful, vigorous, true, manlike, Godlike.

## CHAPTER L.

THE POPULAR MISUNDERSTANDING OF THE SCRIPTURES IN  
THE BEST PORTIONS OF SOCIETY SHOWS THEIR COMPAR-  
ATIVELY RECENT INTRODUCTION.

IN giving us the revelation, it must have been the Divine intention that it be universally received, and well and thoroughly understood, by all mankind. This is necessarily implied in the indisputable doctrine we keep in view all the while, that Christianity is to completely and perfectly evangelize the world, and present mankind a sinless people. Otherwise we run into the absurdity of supposing a world of sanctified Christians of the highest and purest conceivable caste, and the revelation of God but partially known among them. Moreover, it is unnatural, and impeaches the Divine wisdom and prudence to suppose that such a revelation, to such a people and for such purposes, would, in its final course and end, confine itself to a portion of the race, and be but partially understood among them.

Now, what is the state of popular knowledge of the Scriptures? But a small part of the world have it at all as yet. And in regard to Christendom—and the very best portions thereof—what is the case? Take the best city, county, parish, town, village, or ward of any town or city in England or America, and I inquire what proportion of persons in any fifty, in any ten, or in any one of these have ever read the Word of God carefully through five times? How many have spent more time in studying the Scriptures than in attending to some unimportant matter of business? What proportion of such people have ever read and carefully studied the Bible? What portion have read five chapters in five years?

A few ministers, a few Sunday-school scholars, and a few of the professors of religion have some little knowledge of Scripture. Beyond this the Scriptures are practically, almost wholly, unknown.

A few years ago there was a book published in England, about the size of the Bible, the author of which was a polished prince of buffoonery of most extraordinary talent, most wofully perverted. In this book the low exhibitions of a wonderful knowledge of human nature were well adapted to fascinate and engage the attention of large classes of persons easily pleased. And it is not too much to say that this book of Shakespeare's plays, claiming only to exhibit folly and fiction, is the successful rival of the revelation of God in many circles of literature and refinement. As to a practical reception and use of the Word of God, there is, perhaps, not so much difference between countries which are called Christian and those called heathen as many might suppose.

In high political positions men are oftentimes found who are almost totally destitute of all practical knowledge of the Christian revelation. In this country they are always found in State legislatures and in Congress, and occasionally in Gubernatorial and the Presidential chairs. In what sense are they Christians?

Revelation, evidently, and in the plainest terms, designed to be universal, has, as yet, reached the rarest few of some very select portions of mankind.

## CHAPTER LI.

MORAL PHILOSOPHY IS IN ITS CRUDEST AND MOST INITIATORY STATE.

So little has the world settled down upon a system of the philosophy of morals, that the ablest doctors do not agree as to its elementary principles; and although a treatise on this subject is but a convenient arrangement of the ethics of the Bible, and a comparison of them with the ethics of nature, yet in many points these have not as yet, by any means, been classified and uniformly understood.

The term *moral philosophy*, in a scientific sense, embraces much more than is intended to be even alluded to in this brief chapter. Indeed, it is intended here only to call attention to the great ignorance of mankind on the general subject.

The moral law inquires what *ought* and *ought not* to be done in given circumstances. And it involves the idea of intelligence in the subject, enabling him to apply the moral precepts—not to make or change them—as the great moral Designer intended.

Now, this moral law is perfectly and most exactly adapted, in every particular, to the nature of the beings for whose control and advantage it is designed. It is adapted to his moral and social nature with as much exactness as is light to the eye or food to the nourishment of the body, or the atmosphere to the lungs; and to infringe or violate this moral law, in any way or in any degree, would be as disadvantageous to the moral man as it would be to the physical to violate the law of seeing by wounding the eye or by shutting out the light from it, or by infringing the law of eating or of breathing.

The physical laws, or the laws of nature, by the observ-



ance of which we eat, sleep, and walk or talk, are not more necessary to be held inviolate, for man's benefit than are the moral laws.

And yet who believes this? Who acts upon the principle? Who have learned these things? Except one in a thousand, men act in open and notorious violation of the moral rules of living every day. Nothing is more common. With but few exceptions, the moral world is governed as the beasts are governed. Appetite, lust, ambition, and momentary gratification is the law of the world. Retaliation and revenge for real or supposed injuries is taught as a science and practiced as a profession by most men. And we are so accustomed to these things that they produce neither wonder nor surprise; otherwise we would be startled with horror at the thought of a person *doing wrong*. It would be conclusive evidence of insanity.

Moral philosophy teaches of moral agency. It supposes man to have an intellect, a conscience, a free will, and some degree of intelligence. And it supposes man to be accountable for his conduct. But who has taken the pains to look carefully into these things? Who governs his conduct by these rules? And even among those who do study these rules, and try in some sort to live by them, there is great diversity of opinion on the subject. The freedom of the will is seriously questioned by many. Indeed, it is not yet a settled matter whether the will is a faculty of the mind, or the mind a faculty of the will. The theory of Locke and others is seriously questioned by some.

But I am not now attempting to speak so much of a few learned men as of the teeming masses. Go out into the street, and inquire of every man and woman you meet until you meet a thousand, and see what they know of the subject. Most of them never heard of such a thing before. And away from these better and more enlightened circles still less is known. Not one man in a thousand could understand what you were talking about.

And, surely, it can not be claimed that the world has grown to adult years, according to the standard of both nature and revelation, until at least the philosophy of morals shall be thoroughly understood by all people. Without at least this much of progress, there can be no such thing as a sinless condition of mankind or any thing approaching it.

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## CHAPTER LII.

### CONCERNING THE PRESENT STATE OF RELIGIOUS LITERATURE—WHAT IT IS AND WHAT IT MUST BE.

It has been well observed that writing is the mightiest instrumentality on earth. By this means the mind approximates Omnipotence. We naturally look, then, to literature as the chief instrument in forming a better race of human beings. We look to superior minds, which are capable of acting through this channel, for those impulses and moving causes by which the world is to be carried onward in its rising march to maturity. A few men are the depositaries of a higher power, and on them the better hopes of the world depend.

One of the laws of psychology is, that the intellect enlarges and strengthens by the investigation of subjects of general interest and the exposition of them for the good of others. Hence, it is more blessed to give than to receive. A free and liberal distribution for the benefit of others, who are more in need than ourselves, is the best and surest way of enlarging our own store. Communication is as valuable as solitary thinking. Great and valuable thoughts are seldom fully possessed and appreciated at home. They require utterance.

One of the noblest and most healthful labors of genius is to clothe its conceptions in clear and comly forms, and give them existence in the souls of other men. Thus it is that literature creates as well as manifests intellectual power. No man can live within himself. The master needs the reflex influence of his own teaching. And thus mind almost ceases to be individual, and becomes the common property of the community; and, in return, the community, by the very receiving of instruction, pays back to the central intellect every measure it receives with large usury.

But this rule will not apply with full force to every thing that is called literature. It is only on the great subjects of nature and morals that the mind strengthens itself by elaborate composition. And here, it must be remembered, are the great staples of literature, properly so called.

To give effectual utterance to such truths requires the joint and full exercise of all the powers of invention, imagination, and sensibility, as well as the cultivation of taste and the high appreciation of moral justice. It is frequently the case, but not always, that thoughts which are newly conceived are like the rough marble, requiring fervid and powerful utterance to smooth the rough and heavy mass, to give it polish, beauty, and strength. And, again, many of the newest and best conceptions are lost to the public treasury for lack of a private till, sufficiently secure and capacious for its custody until an opportunity offers for its utterance or record.

A writer who would make his subject visible and powerful must endeavor to unite a strong and well-connected logic with a fervid eloquence; he must throw it into different postures and place it in different points of light; he must create for it beautiful and attracting forms, and give it a naturalness which will fit the flexibility if not the straight-edge of the mind. How stimulating and invigorating are such efforts as these. And it is only in writing, and in laborious

and elaborate composition, too, that such efforts are properly called forth and drilled. O, what a wise arrangement for public wealth and private luxury!

We owe a great debt to those pure and wise minds of this and other lands, who have delivered to us in writing their best and highest thoughts, as well as their purest and holiest feelings. But still the great mass of existing literature which may be called religious has been produced under such a variety of circumstances, advantageous and disadvantageous, that it must be placed under a rigid review, and must not be estimated at more than its value. It may well be believed to be so defective that, if the religious, moral, and philosophic history of this world and its nations shall ever see the light, it has yet to be written. Men surrounded and involved in the prejudices and influences of monarchies, aristocracies, and dynasties, as well as the corrupt and vitiated republics which as yet have been brought forth, would require to be a little more than human to be equal to the task of supplying mankind with a healthful religious literature. And then there have been the disadvantages, paradoxical as it may seem, of a redundancy of personal ease and private leisure with many of the authors. A soft carpet and cushioned sofa are not generally useful to a field officer in time of war. And so with the student of nature and religion. Mere application is not always sufficient. Strong thoughts and simple reasoning are oftentimes evoked only by a felt necessity of grappling with adverse circumstances and pressing demands. Man seldom puts forth all the power that is in him until he finds himself in a strait.

And so it is that many great principles are yet to be settled in morals, in criticism, and in politics. And, more still, great questions in religion are yet to come up and be settled, and their very principles themselves are to be rescued from the corruption, the thralldom, and the superstitions of past ages.



And we have yet to inaugurate a popular style of literature a little higher than most of our best productions. We must reach and occupy the platform where the *Principia*, the *Analogy*, the *Pilgrim's Progress*, and the *Paradise Lost* were composed. Nay, we must aim higher and stand above former achievements. *We must think more and write less.*

The sanctified advocates of such a religious literature as the world needs and must have, must rise in the giant strength of a high and holy calling, and make unsanctified poets and unhallowed manufacturers of literary impurity and licentiousness, and immoral traffickers in science, and flippant novelists and romancers, who pander to the lowest passions, and all such like pretenders and peddlers before the public, give place and know and feel the inferiority of their positions and their callings to this of ours. The fatal error that religious productions are second-rate must be dispelled by a first-rate advocacy of a cause so transcendently superior to theirs. They can, and must, and will be placed in the background on the great theater of thought by clear superiority. Writers on Christian morals must be recognized as masters. Our subjects must be treated by master-hands; and thus the thought, the feeling, the experience of the nations of earth must be moved onward to the very fountains of living waters, where an invigorating literature, which flows fresh from the very streams of Almighty grace and goodness, shall slake the very thirst of the soul. Our mission is no less than this: to furnish mankind with a literary aliment which will forestall the productions of those who write for fame or spite or ambition, or who hire themselves for pay. Those who fill the news-shops with wares suited to a vitiated market, who endeavor to write the stage and its clowns into respectability, and lead unwary beauty and innocence astray, while they compliment and bolster each other, must be taught that the authors of religious literature are the called of God to lead the world on to greatness.

The newness of the world and the recent introduction of religion, together with the ignorance and the prejudices of priestcraft and religious officials and pretenders, have caused the Scriptures to be skimmed over superficially; and a few dogmatisms and catch-words have, to a great extent, supplied the place of sober deduction and sound doctrine.

Questions which seriously engaged the mind and talent of the Church but a few years ago, are now measurably thrown aside with our nursery lessons, and other questions, lying in a stratum lower down, come up for inquiry and investigation. They in turn will be laid aside and give place to others; and thus it is that, by and by, in the course of time, in the riper ages, the very innermost temple will be reached, the shekinah itself will be seen and understood, and the Urim and Thummim will be read and understood and comprehended by all men.

In respect of mere primary religious doctrines, the Bible may be said to have been read and understood. But still it is a great magazine of most important truths, to be gradually unfolded and comprehended, from age to age, as its deep and still deeper recesses may be fathomed, as one acquirement after another shall give opportunity.

When we look back on the literary productions of the past, we see the working of a variety of principles contending for the mastery, or perhaps for admiration. Patriotism and national feeling have had their share; a reverence for antiquity and old names and phrases have had its share; skepticism, romance, and even licentiousness have had their share; and priestcraft and religious quackery have had their share; and from these sources we do not look for greater advancement in mind than they have already produced. The stream will not rise higher than the source.

To the religious principle, then, and to that alone, are we to look for a higher, more advanced, and more enduring literature, which is to carry the world onward and upward despite all opposing causes. If any one should doubt this,



let him remember that man's relation to God is the great idea and central truth of our being. All other considerations are subordinate; nay, they are insignificant. And we look to the unfoldings and development of this relation as the stay and staff of the intellect as well as the heart. No man can be just to himself, nor rightly appreciate his own existence, or put forth all his powers with heroic confidence and high expectation, or deserve to be the leader and inspirer of other minds, until he has broken through the flimsy and ephemeral cobwebs of mere social life and temporal society, and has sought and found communion with his Maker; until he intelligibly regards himself as the recipient and legate of the Infinite; until he feels himself consecrated to the aims and ends of religion and holy purpose; until he, almost without an effort, rises above the rewards of human opinion; until he is moved by a higher impulse than mere fame.

Religious literature is neither national nor personal. It belongs to the race; it is the common property of man. The productions of genius are the inheritance of mankind. As sacred and moral literature rises and deepens in thought and power, the great mind of earth advances. No man goes before it; nor is any one so far behind it as to be out of its reach. One can not suppose a ripe world without a ripe literature. And although, in order to a ripe world, it is not necessary that every man should be a genius and a scholar, *it is necessary* that every man should read and understand, admire and be governed by, an elevated and polished religious literature.

In this department of human advancement, then, the world has something yet to do. If we could ascend some Pisgah of sufficient elevation, and with the vision of a prophet could discern the far-off magnificence of a vital, grand, and polished literature, powerful, pervading, and popular, we would likely conclude that as yet no man had more than entered its vestibule. And as to the people of the world—mercy! how

few have ever heard or dreamed that there was such a thing!

The world can rise and go forward only as a sanctified literature, drawn from the Word of God, leads it on. Individual forgiveness of sin and personal Christianity there may be, and most certainly is, oftentimes; but a mature and sanctified world, in the absence of a thoroughly popular and sanctified literature, is an impossibility.

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## CHAPTER LIII.

### CONCERNING THE AGENCY AND NECESSITY OF LITERATURE IN THE EVANGELIZATION OF THE WORLD.

THE usefulness of literature in the advances of religion has been generally doubted until very recently; and it is either openly discouraged or not at all encouraged by very large portions not only of the world but of the Church at the present day. Indeed, the revival of letters after the gloom of the dark ages is but the history of yesterday. By a very few it is now seen that Christianity can proceed only hand in hand with intelligence. Priestcraft flourishes but in ignorance, but Christianity can grow only in a cultivated soil.

An uneducated man *may* be a Christian, but is not likely to be. But an ignorant community can not be a religious community and *remain* so for any considerable length of time. The religion of an ignorant man is of a low caste, and is not likely to produce religion in others. Ignorant parents are not likely to bring up religious children.

The Gospel, as it is now working, looks to the entire and perfect Christianization of the entire race—the complete overthrow of the works of darkness—and it is exactly ad-

justed to that end. Neither more nor less means are instituted and brought into requisition than are precisely necessary. The intellect is an instrument of religion, and so it must be used to this end, according to the intention of Providence. Education is a means of grace, or otherwise revelation would not be given us in a literary form.

The world must not only become Christians—all living men at any one period—but they must be such kind of Christians—so wise, so thoroughly versed in Scripture teaching, so well acquainted with human nature, with the springs of human action, with God and nature; so “apt to teach;” they must feel so powerfully the weight of responsibility as the guardians and teachers of the rising and future generations—that the world will be *kept* holy through their instrumentality. We must not only be a sinless *world* at any one time, but a sufficiently elevated and progressed *race*, that the sinless condition looked to in Scripture may result from the causes and instrumentality now in operation. But the means of salvation—learning being one of them—must be brought into full play and act its part before this consummation can be reasonably looked for.

Then let any one look at the present literary condition of the world and compare it with a high and universal literary condition. By this I do not mean to intimate that every man must become a scholar, strictly so; but I do hold that it is necessary that all men should be reasonably educated, that unlettered ignorance be no more seen. Men must not only be Christians themselves but Christian teachers; for unless every man and woman be a Christian teacher, the rising generations can not be perfectly taught.

And no man can thus attain the position of a Christian teacher until he becomes well versed in the learning of the age in which he lives. And this standard will most likely be reared much higher than men now would be likely to suppose. Perhaps our best colleges now would be as only primary schools. Capacity, not experience, is the measure.

## CHAPTER LIV.

## CONCERNING JUVENILE CONVERSION—WHAT IT IS AND WHAT IT MUST BE.

THIS point must have a place somewhere in this treatise. There has been some controversy about it. It is admitted that conversion sometimes takes place at a period as early in life as intellectual development will allow. But these are said to be very rare cases. The question, then, seems to be whether it is or is not practicable in all cases. Or, may children be so reared as not to commit sin? If there be a period in human life when personal salvation can not be attained, then there is a time when sin is unavoidable, which is contradictory. Sin is the *transgression* of the law—the *rejection* of the offer of salvation. Sin can, therefore, *never* be unavoidable. The age of the person has nothing to do with it. Ability to do wrong implies ability to do right. Religion is nothing more than doing right. Transgression supposes ability to refrain from transgression. A young child is incapable of transgression, and so incapable of exercising saving faith; and after a time he is capable of both. We may not in each case know where this line of separation is, but we may know what it is. How long *must* a person continue in sin before he can receive Christ? There can be no such period. The probability of salvation is a different thing.

All children are born into the world with a natural capacity for salvation; and not only so, but with a possibility of immediate salvation by faith in Christ. There is no law of either nature or grace preventing salvation by faith *in every case* at the earliest period that sin is possible.

And if salvation in every case, or in any case, does not take place at this early period, it is because of incidental circumstances disadvantageous to religion, or the existence of things which ought not to exist, surrounding the child. He is born of a very irreligious ancestry and into an irreligious atmosphere, surrounded by the sins of others. He follows the example he sees—drinks in the spirit which surrounds him. He is the subject of moral gravitation.

His innate corruption is another matter. That merely produces a *tendency to sin*. But this tendency, predisposition, bias, leaning toward sin may or may not be overcome by favorable surroundings at the earliest possible period, or at a later period. Unfortunately, in these current ages, every one is surrounded by an unfavorable state of things, and so, nearly all are rushing heedlessly into the vortex.

It is not practicable, it is readily admitted, to raise any certain children so that *they* will not sin. But that, by no means, shows the thing to be impossible. That which is impracticable can not be done because of some incidental hindrances that might not exist; that which is impossible can not be done at all, because of some intervening law of nature.

A conversion at the earliest moment may never have taken place, and it may not be practicable in any living instance; and yet, in an improved condition of the world, they might be occasional, and in a more improved condition frequent, and then uniform, and then universal. The two things which prevent uniform early conversions—both of which will, in time, become gradually and, after long lapse of time, finally removed—are, first, improper example; and, secondly, an irreligious ancestry. On this latter point a few observations may not be out of place.

We are but very little acquainted with the laws of transmission from parent to progeny; yet the law is uniform, if not universal. It is seen in every individual instance, in all the animal as well as the vegetable world. The ming-



ling of these descending currents in the male and female lines causes the irregularities we see in individuals of the same stock. The universal law of generation is, that progeny inherits, or tends or inclines to inherit, all the habits as well as the characteristics of its ancestry more or less definitely; though the further you go from the immediate parents the feebler the tendency is.

Now suppose Christianity to continue in the world, two things will follow necessarily. First, religion will improve more and more rapidly, until the time will come when the general advance will be as much in one day as it is now in a year, and even much more; and, secondly, the time must come when all children will be born of a very pious ancestry for many generations; and so, after sufficient time, all children certainly will be converted to a very high and sanctified state of religion at the earliest period that intellectual development will allow; that is, at a period as early as they are capable of sin.

The question is not whether children born in these favorable circumstances would *be* religious. We certainly know they would not. The question is whether they would be more likely to *become* religious. And the more favorable these circumstances are, the higher this probability rises, *ad infinitum*.

And so the natural and religious processes and agencies now at work must bring about the sinless period of which Scripture speaks so abundantly; but in the very new or juvenile ages of the world in which we live these results are not to be looked for. But we can see the direction in which we are drifting, though as yet it be slowly.



## CHAPTER LV.

CONCERNING THE VERY GREAT INJURY THE WORLD RECEIVES BY THE UNIFORM FAILURES IN THE GOVERNMENT OF INFANTS.

It is truly wonderful how easily we become accustomed and reconciled to almost any thing. Fashion—custom—is a most wonderful power. It subdues almost all our reason, stifles apprehension, quells fear, calms and pacifies wonder, and reduces the most startling enormities to commonplaces. We are ready to tolerate if not approve almost any thing, if custom only sanctions it. By tenfold the greatest wrongs and injuries received by mankind are perpetrated by parents, particularly mothers, upon their own children. The real injuries thus inflicted in the nursery work more real misfortune among us than war, pestilence, and famine combined. Indeed, the former are the progenitors of the latter, and of almost all other human misfortunes and disadvantages.

Parents seem to have no knowledge whatever of the infantile constitution. They recognize none of its laws. They seem to forget that nature has any laws, and heedlessly blunder on, governed by mere parental fondness.

It is said that Napoleon once asked Madam De Stael what he could do to elevate the French nation; and she replied, "Cause proper instruction to be given to the mothers of the French people." The shrewd woman gave the Emperor a wholesome lesson, but imposed on him a greater task than ever Wellington did.

The common impression is, that the great and important matters of life and the progress of the world are the affairs

of state, the arranging of governments, the election of presidents, and of emperorships, the making and repealing of laws and national treaties, navigation, building cities, pursuing commerce, waging wars, the affairs of courts of judicature, etc. Others esteem what is commonly called *education*—that is, that part of pupilage which is committed to schools and colleges—of prime importance. But it seems to me, and the truth undoubtedly is, that *the proper culture of infants in the cradle and nursery* is far more important than all these together. I would not put the preaching of the Gospel and inculcation of Christianity in a category second to any human affairs, lest I might be misunderstood. Yet I do not believe that these things can be prosecuted with any great success until we have great and radical reforms in the government of the occupants of the cradle.

In looking forward into the rise and progress of nations and of man, we inquire at the doors of courts, cabinets, legislatures, the magistracy, colleges, marts of trade and finance, and such places, for the means and instruments of improvement. And here you will, no doubt, get some information; but the nursery and the cradle can give you tenfold more than they all.

What is the *formation of character*, and how and when is this thing done? There is one and but one characteristic in man pertaining to the *formation* of his character, which is fundamental, vital, and central. Around this all other characteristics revolve as satellites, or mere attendants. This principle becomes unalterably established at a very early period; generally before the second or third, and uniformly before the fourth year closes. Rarely, indeed, but most likely never, can it be moved as late as five years. This great principle is OBEDIENCE—OBEDIENCE TO LAW.

After the character is set nothing human can change it. You can give it some pruning and polish, which, indeed, many erroneously regard as the formation of character. This is the Chesterfieldiad doctrine.

The ordinary education, the cultivation of manners, the improvement of taste and social courtesies, the smoothing of conversation, the elevation of amiability, learning of books and music, and even religion itself—all these are a very different thing from the *formation of the character*. The moral character is formed, shaped, outlined, its bent is given to it, long before any of these accomplishments begin.

“A pebble in the tiny rill  
Has changed the course of many a river;  
A dew-drop on the baby-plant  
Has warped the giant oak forever.”

It is highly probable, if not certain, that the basis of character is fixed before there is in the child any clear perception of right and wrong. No one forms his own character. If let alone at this very early period, it will soon establish itself after the model of Adam, and is then not to be changed.

The first moral development in all cases is *ANGER*. This is perhaps universal. The child does not know that anger is wrong; it does not know that any thing is wrong. It acts instinctively. Anger is not only thus early developed uniformly, but it is the only trait, except *kindness*, that is discernible for a long period—perhaps a whole year or more. And if the proper steps be not taken to remove or subdue this anger, it soon becomes immovably fixed, and forms the root of all the vices of after life, not excepting licentiousness, which would seem to spring from other sources.

Now, if these things be so, the great question of life and improvement is, how can these early uprisings of *anger* be controlled and eradicated from the other materials which compose the outline of human character?

*There is one way and one time, and there is no other way nor no other time, when this can be possibly done.*

It must be done at or near the very first. If suffered to grow until the child begins to reason so as to become a sub-

ject of *moral* control, it has become permanent and can not be removed. Afterward it can only be pruned or smoothed over by veneering, so that the deformity be not absolutely offensive. And the only way possible in which it can be done is by absolute, arbitrary power. In the utmost kindness there must be an invincible promptness of control which knows no yielding.

Anger crops out more or less early and more or less frequent in children of different temperament. But whenever it appears in much or little, and it be not promptly subdued, it immediately becomes stronger by perhaps tenfold for the next occasion; and then at every repetition, until very soon it is beyond human power to subdue it. Afterward it may be checked, and by various means kept generally inside of outrage, but the monster inheritance is there, never to be wholly subdued.

In most cases, it is quite probable the child is past hope before he completes the first, second, or third years of his life. Not past hope of being raised so as to compare well with others, but past the hope of ever having that spirit of anger wholly subdued.

One of the first fruits of anger is falsehood. This comes to the support of its progenitor. And when these two champions of wrong begin to establish themselves well, the whole flood-gates of iniquity are opened, and the child is a veteran sinner before he is out of the nursery.

Whipping children is a simple barbarity. It is "necessary," we are told. Yes, verily, it is necessary. The feeble, unskillful parent has suffered it to become necessary. The child deserves it, and you can not get along without it. But the parent deserves it far more. The necessity of beating the child like a brute ought not to have been suffered to arise. Prompt, full, unhesitating obedience, *at the proper time*, would have prevented all the mischief.

The miserable incompetency of foolish parents in not repressing this spirit of anger and rebellion when it was tender

and capable of being subdued, has resulted in the misfortunes and irregularities we see in society. In almost all cases this unruly spirit is not only suffered to grow without molestation, but it is greatly encouraged. Falsehood and combativeness are the two great first-fruits of anger; and these things are generally taught and encouraged in almost all our families. Few parents reflect, and indeed very few are capable of understanding, how little a thing, at a very tender age, will give encouragement to anger, quarreling, and falsehood. Right here lies the great secret of infantile training. In the first three months' time of a child's life it has learned much, and the impressions are deep. This learning is not intellectual, or but slightly so, but it has given a strong bent and force to the character.

In after years, when the child has become capable of reasoning, the rough excrescences of these fundamental vices may be so far smoothed down that they will probably not amount to outrage, but the monster demon is there. In what is called good society, pride will stimulate youths to appear well, particularly in females; and self-esteem and respect for their parents and friends will cause many youths of good sense to hide their deformed character, which they can do to some considerable extent. Very much of what we look upon as amiability and good character is a *commendable deception*, by which the real deformity of character is kept partially covered up.

And those who become religious have all their life-long to struggle against that strong, stubborn frame-work of anger and rebellion. The early formed incubus follows them as closely as the skin, and they can not separate from it. While the susceptibilities were tender as the sensitive-plant, while the wax was soft to the slightest touch, anger, with its staff and surrounding supporters, was either cultivated by thoughtless, foolish parents, or by them suffered to grow wild and rank as the thistle, until now they are fixed, and there is no power earthly that can remove them. Educa-



tion, the cultivation of good manners, and religion may keep them in check somewhat, but the unfortunate sufferer must suffer on.

Children must be governed. By this I mean they must be made to submit to arbitrary authority, promptly, implicitly, and without a reason. It must be done, if ever done, before they are capable of knowing there is such a thing as a reason. Two children are crying from anger, and they are both made to hush; the one in a way which greatly represses the angry spirit, and the other in a way that strengthens it tenfold. The former is compelled to obey the arbitrary law of the parent promptly, and the other is induced or prevailed upon in some way, by hire or falsehood or flattery, to do so.

There is a spirit in children that must be broken. The spirit of anger, of rebellion, of opposition and contention must be *broken*, despoiled, subdued, in order that they may enter life with some fair prospect of success. And there is no way by which this can be done but by arbitrary force. Submission must be peremptory and unconditional, and without a reason. If it be overcome by *reasons why*, then it is not subdued, but only temporarily set aside, and that but partially.

At the *first risings of real anger* is the time for the application of this correction. Then, with a proper course of mild kindness and prompt, resolute control, the task is not difficult. Anger is easily distinguished from fretfulness, which may arise from many causes; or the former may result from the latter. The first thing a child knows is *law* and *subjection*. These things are clearly discerned long before any moral reasons are discernible. But the mother, poor unthinking woman, concludes that it is quite out of the question to attempt any control of the child at this early period, except to pacify it when fretful or angry. It can not understand what you mean, she says. There is just one thing it can understand and but one, and that is sub-



mission to authority. This conquest fully made a few times and the battle is over. The demon enemy of mankind is conquered in this instance, and you have now only to notice and repress the occasional uprisings afterward, and you have a child fit to raise and become a man or woman. Government now is not difficult. A habit of obedience is soon formed; submission to authority is no more irksome nor humiliating.

And now having a foundation laid upon which a character may be builded, you have the opportunity of building a character. You have now something to build on; otherwise you have nothing. Now when the first openings of moral consciousness appear, let it be properly directed. Now the child may, with proper care and attention, be *trained* to advantage; but otherwise it is impossible. Efforts and labor avail nothing so far as the removal of this one great difficulty is concerned. But now the labors of government may be applied to profit.

Much more might be profitably said on this subject. I have intended only to glance at a few outline thoughts. There is, perhaps, no subject connected with the policy of the world fraught with so much interest. An observance of these few hints, with a little elaboration, in a single generation or two, will forestall and prevent nine-tenths, and then all, the family and national broils, lawsuits, wars, crimes, private and public. You would empty the prisons, the alms-houses, and the lunatic asylums. You would change the professions of nearly all the lawyers, doctors, and magistrates, and give us a world of Christian people.

From these few hints the student of nature may penetrate the subject more deeply, and extend his examinations further into its ramifications. The more he studies it the more importance he will attach to it. And then, casting his eye forward at the course of improvement to which we are evidently tending, he can but see that we now live in its very early openings. Progress has begun.

## CHAPTER LVI.

## CONCERNING POPULAR VIEWS OF RELIGION.

LOOKING at the manner in which religion is viewed popularly by the people of some of the best portions of the world, and keeping in view the promised and inevitable destiny of Christianity, one can but be struck forcibly with the little that has been done and the much remaining to be done in religious progress. And this can but throw light on the subject of inquiry—still further on—the comparative newness of the world in these passing eras.

To inquire into the popular view of religion opens up a field of inquiry large, cloudy, and interesting. But here we can take only a brief survey.

There are in all the world probably one hundred thousand ministers and others who, in some tolerable degree, have made theology a study. They have studied the same Bible, and the authors they have read have drawn from the same text the principles they educe. And among these what a discordancy of views do we find of both the Scriptures and the religion they teach.

It is true, however, that while theologians thus differ, the difference almost always relates to minor or unimportant and not to vital things; for, after all that is said on this subject, there is, it must be acknowledged, less difference among theologians about the theory and practice of religion, than with almost any other class of men about the theory and practice of their respective principles or calling.

Still, there are stoutly contested questions about many things in religion, deemed of considerable moment by some

and even vitally important by others. These differences relate not indeed to the beginning, but to many points in the growth and practical use of Christianity. And this state of things, we are told, exists in a ripe, mature old age of the world!

And now let us look at another class, next in order, among living Christians, which is one hundred times larger than the forementioned. These are the best informed generally, and among the most pious and useful of Church members. Their views of religion are still more superficial and indecisive, though many of them are practically pious, and, as far as they go, have very correct impressions on the general subject. But they are by no means well informed. Of the true theory of Christianity they know but little, and the practical impression it makes on their lives and conduct is by no means great.

The next class in order is composed of the more loose and uninformed portion of the Church, and including some others not communicants, but such as stand in close relationship to the Church. This class is two or three times as large as the last-named, and exceeds it in all kinds of neglect of religion five or tenfold. Very few of them ever read the Bible carefully through. Scarcely one reads it habitually. As to studying it carefully, they never dream of such a thing. They are "Christians" after a very slovenly fashion. They half-way keep the Sabbath for decency or hypocrisy's sake. They go to Church frequently, but for no particular reason that they know of. Their names, some of them, are, or were, on some Church register, because they consented that it might be placed there. The rigid precepts of religion are unknown to them, because they care but little for them. They claim to be decent people, and so they generally are. They view religion at a distance and think it a most excellent thing. They contend that the Bible is very true, indeed, but what it is

that is true in it they have not had leisure to inform themselves. This class forms two-thirds or three-fourths of the Church in this old, ripe, and finished age of mankind!

We have now glanced hastily, but pretty correctly, at a very select few of the human family—those of very rare and peculiar advantages. They have inherited the accumulated wisdom of the past. They have had access to all that has been written, and nearly all that has been thought in the world heretofore. They include one man for every one hundred of the human family. And we see that they present any thing but a ripe Christian scholarship.

And now what of the great mass of mankind? What of the religious views of the ninety-nine in every hundred of those who have had inferior opportunities and smaller religious advantages? They might be spoken of as one class, or, if we designed to be particular, they might be divided into several classes. Some few of the more intelligent have some lingering, latent regard for religion. Though as wicked as men *can be*, on the approach of death, or in times of great peril, they frequently want the rites, at least, of religion ministered to them. Though they may have lived all life-long in its midst, they are almost totally ignorant of it, and have habitually despised it.

They view God and the world, and religion and the future, and life and death, as the ox and the ass view the things around them. They prefer the fortune of the brutes that perish. Their ambition is to look upon the light of the sun, and eat and drink through the day, and vegetate like a plant, and like a plant drop and die where they grow, and perish from the memory of earth—having done nothing, desired nothing, expected nothing. As for knowledge, a knowledge of God and of the world they live in, they could not afford to labor so much as to put forth a thought on such a subject. The capacity and willingness of God to bless and protect them is a thing they never dreamed of. To elevate a thought or venture an aspiration

that would rise above the ground on which they tread, or claim superiority to a piece of wood, a yard of cloth, or a piece of paper four inches long, would be an impossibility quite beyond their conceptions. Among the masses, I will not say of mankind, but of the better half of the human family, who ever dares to *think*, except as the horse thinks, to choose between this and that pasturage?

And is this the end of the creation of mind? The associate and companion of God? What a splendid failure!

But the great mass of mankind, seven in ten, have almost no views of religion at all. They are a living mass of corruption and ignorance. They may or may not have a little whitewash of what is sometimes called civilization, but they live and die as much like the brute as seems practicable.

With most men religion is something political, or matter of mere philosophic speculation, but of trivial importance among men of business or employment; and men of leisure are far above it. And in Christian countries hypocrisy hides the most offensive wickedness from the observation of ministers and religious men. This is especially the case with men who regard themselves as genteel.

And is this the end and aim of Christianity? Is Christianity *in its present form*, and as God is now, in this system, dispensing his grace, destined to accomplish no more than this? And is this system of recovery to end and some great wonder of miracles supersede it, and *other* means be set up in its stead for the accomplishment of the same end? No, that would be at least irrational and submissive of the principles which revelation does teach.



## CHAPTER LVII.

THE CONVENTIONAL LAWS OF SOCIETY AND THE RULES OF  
THE DECALOGUE CONTRASTED.

MORAL conduct forms a leading characteristic of mankind, and all men acknowledge themselves subservient to the rules which approve that which is right and punish for that which is wrong. But there are two different codes of laws, and it is by no means settled which one is binding. The one is the unwritten law of society, and the other the written law of the Decalogue. The written laws of legislatures are a mixture of these two. Sometimes professing to follow the latter, they are, nevertheless, composed much of the former.

The Decalogue is by no means, as many suppose, a mere arbitrary enactment of the Almighty—right because it is so enacted. On the contrary, it is strictly philosophical—made to conform to man's nature. It is made as it is because that is right; because any other rules would be wrong; would chafe and conflict with man's constitution. There are no new laws in the Sermon on the Mount. That wonderful discourse, of which we have a synopsis, is an exposition and elaboration of the Decalogue. The things taught by the Savior are not true *because* he taught them; he taught them *because* they were true.

The Decalogue is the only true standard of morals. Any thing different misrepresents nature and clogs the wheels of progress. And nature, truth, right must ultimately triumph, or the moral government of God, as he has introduced it into the world, is a failure. The mission of Jesus Christ,



as he is now conducting it, and not in some other way, must triumph in complete success.

It is as natural for man to submit to rule—to be governed—as it is for him to live. The great question is, What law does he submit to—the law of the Decalogue or the law of society around him?

The latter is as imperative in its demands as the former, and its punishments are perhaps severe enough for all practical purposes. But sometimes it punishes men for doing right and sometimes for doing wrong. Sometimes it agrees with the laws of God and sometimes it violates them. Moreover, it is extremely variable—one thing here and another there. Sometimes it punishes and sometimes it rewards falsehood; and so of all other crimes.

Now, it is impossible for a healthful state of morals to exist until these conventional rules of society shall themselves strictly conform to the Divine precepts. The practical morality of the world, almost, must be formed anew. The fashion of thinking must be reformed. Courts of justice are set up to make men act morally; but courts of justice never produced many moral actions, much less did they ever produce moral men.

Means are instituted and in progress calculated unmistakably, even divinely, if we will but give them scope to operate in, to rectify this state of things perfectly. It may be said they move slowly. So does the sun move with most unbearable slowness to the apprehension of a child. And yet they move as rapidly as the nature of things will allow. The constitution of things is settled and agoing; and it will continue its legitimate functions until the morals of the Decalogue shall become the morals of the world.

## CHAPTER LVIII.

## AN INSIDE VIEW OF POPULAR HONESTY.

It has been said, and said so often that the unthinking receive the doctrine favorably, that "honesty is the best policy." It is a most miserable doctrine. It may answer the purposes of an infidel who desires to know no better, but it is very degrading to a Christian. Policy is used to denote good management—a shrewd and wise forecast—looking to the best and most profitable ends in the future.

And by this we understand that a uniform course of honest dealing will cause trust to be reposed in one by others; will, therefore, bring profitable business, increase one's trade, give him employment, and secure to him both public and private confidence. And it will also, the saying teaches, procure for one the good countenance and well-wishes of others, and produce in one's own breast peace and a quiet conscience.

All this may be very true in itself, but it is merely the honesty of dishonesty. It is the honesty of the sharper and the infidel, of shrewdness and cupidity. It is a wise and calculating selfishness which excludes the Divine government, repudiates all the moral precepts, and makes gain and self-aggrandizement the ruling passion. And it is the honesty of the wisest and best portions of the world generally.

But there is no doubt but this policy, well concealed and shrewdly carried out under a good-looking hypocrisy, is the *best policy*. It does produce the advantages claimed for it. It is a truth which ought to be known, but it is a misnomer to call it honesty. Honesty does not consist in actions

but in depositions. Rectitude of intention, integrity of thought, unflinching perseverance in right-thinking are the characteristics of honesty.

And yet but few of us have learned that honest conduct toward others is the best policy. A sharper who is not upright in his dealings is as much fool as knave; he is a mean trickster, without sense enough to make dishonesty profitable.

There is no honesty but that set forth in the Decalogue, and further explained in the Sermon on the Mount. The policy-calculating honesty is the hypocrisy of cupidity. The honesty of the Bible is the integrity of the soul in its faithful endeavors to do the will of God. Nothing is right but that which becomes so by its accordance with the will of God. That which is not done *because* God's will requires or allows it, is sinfully and dishonestly done. None but a Christian *can* be honest. All other honesty is mere policy.

And now compare the present condition of things in these respects with that which the presently working system of religion in the Bible evidently looks to, and we can not fail to draw a true and fair, though not exactly definite, view of the probable relative period of the world in which we find these things located.

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## CHAPTER LIX.

CONCERNING CIVILIZATION—ITS TESTIMONY AS TO THE PROGRESS THE WORLD HAS MADE IN ITS NATURAL CAREER.

SAVAGE life is one of the strangest and most wonderful features of mankind. How came such a thing about? Who can account for it? In tracing back what we call the different races of mankind in their physical history, we find,

or at least it is believed, that about three thousand years ago we may identify, as is most generally calculated, five general divisions of men—the *Caucasian*, *Mongolian*, *Ethiopic*, *American*, and *Malayan*. But of the early formation of these history informs us but very little. The Caucasian race, in its descending varieties, has a prominence in history far beyond all the others combined. Indeed, it is to be regretted that the physical history of man has occupied so little of the researches of science and philosophy. But may be the time has not come up, in the progress and history of mankind, for this branch of knowledge to become properly and satisfactorily developed.

But these several races no longer exist as they were once supposed or believed to exist. They have divided off, and mixed and intermixed into a great number of varieties. Perhaps no family, variety, or race of people who existed two thousand years ago are to be found distinctly existing upon the earth now. Some may suppose that the people called *Jews* are an exception to this remark, but they are not. (See *Identity of Judaism and Christianity* on this point.)

But we have no such knowledge of the physical history of man as will enable us to penetrate into the facts of early savage life, or even give a reason for it. All that we know is that they have *gone wild*, or partially wild. They have failed to cultivate human manners, or acquire knowledge, or elevate either the mind or the heart. And, with some exceptions in Europe, America, and a few other places in the world, this wild, uncultivated condition is the state of mankind to-day. And very much of what is called civilization is only upon the surface, and has very little to do with the real character.

Civilization is not only the proper normal state of man, but, in its highest sense, it must finally be the condition of the human family. Savage life is a mere incidental exception, which, like other such like irregularities, must pass

away in the early stages of the world's life. We are tending upward to adult life and to maturity. The means of progress are ordained, are here, are at work. And these are the means and this is the theater of human perfectability.

But still, all this is easily understood. A far greater difficulty is the question, What is civilization? Many suppose there is a distinct and well-known state of society called civilization, and a distinct and well-known state of society called savage life. The truth is, that what we call civilization is recognized and declared to be, in every age and in every country and district, *the then presently existing state of society*. Every country and every people to-day, and at all other times, recognizes and declares itself to be the standard of civilization. The truth plainly is, there is no standard. Civilization is not a positive but a mere relative thing. Each and every people is civilized, because it is more highly advanced and cultivated than some other. Each several people has its own standard, the world over and in all ages.

Now where do we find civilization? And by what rule do we recognize it when we find it? The truth seems to be that the best states of society are but partially civilized. Are drunkards, gamblers, murderers, liars, Sabbath-breakers, defrauders, swearers, and licentious prostitutes—are these the material which can compose any part of civilization? Have we, or have we ever had, a people who could truly and properly be called civilized? By what rule, by what standard are they so determined?

Truly we are a new people.

## CHAPTER LX.

## CONCERNING HYPOCRISY AND INFERENCES TO BE DRAWN THEREFROM.

HYPOCRISY is a seeming or professing to be what we are not. It consists in assuming a character which we know we do not possess, and by which we intentionally impose upon others. Its essence lies in apt and artful imitation. It is pretending to be a Christian when we are not; it is pretending to be an infidel when we are not; it is pretending to be moral and upright when we are not; it is pretending to have friendship for another when we have it not; it is the putting on a gloss of civility to cover our real lack of it. The hypocrite is a double person—one naturally and another artificially. The former he keeps secret, and the latter he exhibits for show and advantage. Hypocrisy seeks to make a reputation without a corresponding character.

A mob is a most excellent thing to draw out the true character. Many years ago I had a most favorable opportunity of witnessing an outbreak of this sort, and of carefully noticing its rise and progress from its mildest openings to its wildest fury. I well knew many of the men engaged in it. It was a valuable lesson. For the first time I saw the real character of men whom I thought I had known well for years. How little we know of each other! How little we know of ourselves! Who of us have taken the pains to carefully examine the texture of the covering we wear when we appear before others, to see how much of the fiber of its warp or woof may be interlaced with hypocrisy?

Addison says the worst and most dangerous form of



hypocrisy is that by which a man deceives himself. He makes himself believe he is a different kind of man from what he really is. And before Addison, Dryden sang,

“None, none descends into himself to find  
The secret imperfections of his mind.”

And long before that, it was written, in higher and holier strain, “Who can understand his errors? Cleanse thou me from secret faults.”

The couplet of the English poet is either an important truth or an unpardonable slander. Is it possible! Do we live in a world where it is not common for men to search carefully, habitually, and honestly into all the secret corners and unfrequented recesses of the soul, and discover there every latent, hidden feeling and principle of error, that it may be removed? If so, then we live in a crude, early, school-boy age, where mind is still pent up by passion, folly, and prejudice.

What an improved state of things we shall have when every man shall appear precisely as he is, and hypocrisy shall cease to exist among men. But one branch of morals can not improve faster than other surrounding branches, for they are much dependent upon each other. How long a time this will require no man can tell; but until the period does arrive, no man can say that the morning twilight of the world is past. We have to wait until that state of things shall fully prevail before the adult age of the world proper can begin.

## CHAPTER LXI.

CONCERNING THE PRACTICAL USE AND BENEFIT OF THE  
MORAL LAW.

THE law which was promulgated at Sinai is the fundamental or constitutional law of mankind. It was expounded by the Prophets, and still more elaborated by the Savior and Apostles. It was not by any means first enacted by Christ, but was always the law. Its principles, not so well defined, were always binding on men, and is and always was naturally binding on such creatures as we are. This law is not mere legislation. Indeed, properly, it is not legislation at all, but is the natural result of the demands of infinite rectitude upon such persons as possess man's constitution. They do not attach the offense to the fact, but to the spirit. They do not establish it by external evidence, but by the testimony of the internal conscience. Guilt is found in the quiescent passionateness of the soul, and not in the thousand passionate acts. It is the simple state of vindictiveness of the soul, and not in the thousand vindictive acts; in the state of mere wantonness, and not in the thousand impure acts; and in the state of insincerity of the soul, not in the outward breaches of covenant.

The tribunal where these charges are brought and tried is the secret chambers of the soul before the conscience, where nothing is admitted but the man and the Judge. These two alone, in silent counsel, must arbitrate the matter.

The mere jurisconsult would object to this as an error in the science of right and wrong, upon the ground that you can not compel a discovery of the offense nor bring the offender to the bar; for as you can not open a window in

the breast to reveal the lights and shadows of the mind, nor cause birds of the air nor morning zephyrs to testify to the secret works, you can not subject the supposed offender to such tests as would be satisfactory to justice. These laws, he will tell you, can not be appealed to; they can not be watched over by any police, nor executed by any known adequate power.

All this is very true. The law before us can not be administered by an erring, fallible judge, who is himself dependent for a knowledge of facts upon the testimony of ignorant beings like himself, which facts are always liable to be misstated, perverted, or left unknown. But when administered by an unerring Judge, the sublime purity of this law and its direct appeal to the conscience, and these alone, give it its ascendancy and power, and make it to awaken in the soul the liveliest feelings, so that it becomes the parent of moral feeling and the patron of obedience. Human laws have in them no moral sanction whatever. They appeal to nothing but mere historic fact.

But it may be said that this law is so extremely rigid, reaching back into the very fountains of intention, that it can not be kept by any fallen man; and, on the other hand, its extreme vestal purity and sanctions are quite unsuited to our nature. To this first objection, it may be replied that the law was not made for fallen creatures who could not keep it. Indeed, it is not strictly proper to say that it was *made* at all; that is, it is not the result of mere arbitrary legislation, but is rather, in its moral sanctions, a part of the very innate character of Jehovah himself. It belongs to and results from the very existence of Godhead, and of moral and intellectual creatureship. Nothing was done in regard to it at Sinai but its more authoritative and formal publication. And if the law be unsuited to our nature, it is because man has perverted his original nature, and so carried himself away from the presence of those mercies and benefits which were designed to reach him through and by

means of this very law. And if the action of the Almighty had stopped here in the matter, the condition of man would be miserable indeed.

Every ingredient and iota of the law is the very essence of good; for peace is sweet, and chastity is good, and forgiveness is kind, and truthfulness is the very bond of love and confidence. These ingredients, so essentially desirable in order to the welfare of mankind, form the very constitution and essence of the Gospel. The law is the Gospel to the unfallen; but to the fallen the Gospel itself becomes the law.

A law governing moral conduct which can not be broken, would certainly not be a law. And a law made with even ordinary human wisdom has suitable penalties annexed to its violation—penalties best suited to the interests of the subject. A convict may curse the law, and a culprit may reason against it, but the minister of justice will, nevertheless, hold both to its sanctions.

And so with the moral law of God. It is a constitution upon which all men may be justified before all created intelligences, or before them all he may be condemned. There it is. It is easily rejected, easily complied with. But received or ignored, there it is in all its beauty and strength. It is the embodiment of all wisdom, the perfection of all goodness, the consummation of all excellence, the height of all justice, and the extent of all mercy. It is the perfection and completion of every thing that is noble, valuable, pure, great, or desirable. And its practical applicability is absolutely and universally coextensive with the race.

And yet, with this law and this Lawgiver, with these sanctions and penalties so made and so supported, it is true this day that it has not been received by more than one in one hundred of the family for whose benefit it was ordained. They do not admire its purity nor fear its sanctions; they are neither grateful for Divine favors, nor

afraid of judgment. The past has no compunctions of conscience, nor the future any fearful presentiments. The present is enough. A little time and a few trifles fills their minds like the immensity of eternity. The favor of a few fools, and a little handful of the most stupid and groveling approbation, answers them well instead of the favor and good countenance of the Lord Jehovah.

Now, can these things be accounted for? Men are not so blind they can not see, but are shrewd, calculating, and forereaching. Nor are they too deaf and stupid to appreciate their best interests; nor have they resigned themselves to dark and dreary despair, deeming further efforts useless. The solution is this: The deep, deep corruption of human nature, the proneness to sin and moral evil, is so much greater than divines generally suppose, that it produces a moral paralysis much like what is called *monomania*. This disease is not only contagious, in a very high degree, but is hereditary and all-pervading. Its removal in a few individual cases may not be so very difficult, but its eradication from the race requires time; and as yet there has not been time for even the introduction of the remedial theory to over perhaps one-fourth of the human family. I would answer the question why the world has not been subdued to the rule of Christ as the physician would answer why the patient is not cured. It is because the proper remedies have not had time to operate. The child has not graduated in the university because he is but just now sufficiently grown in physical and intellectual stature to enable him to begin to go to school. I would answer the question now as I would have done four or five thousand years ago. Taking all the circumstances into the account, there has not been time. It is but a very few thousand years ago that the disease fixed its fangs in the human heart, and so but a very short time since the remedy began to be applied. We are too impatient. We call a few hundred or a few thousand years a long time. Nay, six or seven thou-

sand years is but a little while. The Gospel of Christ—I mean this same Gospel we now have, working just as it is now working—for I know of no other, nor of any other mode of its working than this present mode—the Gospel as it is, and not some unknown Gospel, will digest this world in due time, or at least in some time, if men will but work it. Let every man labor and let us have patience.

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## CHAPTER LXII.

### CONCERNING THE IRREGULARITY OF THE COURSE OF RELIGIOUS PROGRESS.

OUTSIDE the reason of the thing, our knowledge of the history of religion gives abundant evidence of the native power of Christianity to subdue this world to the rule of right, and bring mankind, in detail and in whole, under the control of Christian laws and Christian principles. And yet to us who live down here among these valleys, the progress of Christianity presents a most strange and singular history. If we could take our position out yonder, on some eminence suited to an observance of the world's outward moorings, and remain there long enough to mark its cycles of periodicity, and with a mind and capacity enabling us to extend our observations over large sections of God's superintending providence, we would, no doubt, see regularity and order where we now see irregularity and seeming disorder.

But we must be content to occupy this low and unfavorable position, and with these restricted and limited faculties to pick up a truth here and there and arrange them in the best order we can. If we can not see and understand like a seraph, we must be content to see and understand like men.

By this it is not meant that our philosophy of religion



is wrong, for it is not. The things we learn, we learn; and the things we know, we know. The school-boy knows the multiplication-table as well as the mathematician. Many of the most valuable things in religion we know as well as cherubim or seraphim, because we have learned them fresh from the mouth of God. But the things which we know are rather in isolated or integral segments, with not much of scope and extensive connection and relationship. To see this connection and understand this relation requires greater mental capacity than we possess, or perhaps a different kind of mental vision.

From this unfavorable point of observation, therefore, and with these somewhat beclouded glasses, let us look a few minutes at the apparently strange and erratic course which religion has taken.

At the first God gave the world sufficient light and a sufficient rule by which he might return to his proper allegiance. A few followed this light and observed the rule; and among them we witness some of the brightest and noblest examples of faith and godliness that were ever seen beneath the sun. The Lord had respect unto Abel; Enoch walked with God three hundred years; and Noah was a just man and perfect in his generations.

But the religious system of these times proved a failure, and it was a most terrible failure. To get rid of the accumulation of evil which arose under it, the Lord, in his mercy, found it necessary to sweep mankind from the face of the earth with the very besom of destruction.

And then God introduced a somewhat different mode of teaching the lessons of religion. The Patriarchal economy was set up. It made the great heads of families responsible for the government of tribes and family groups. This had a first-rate beginning, and promised well for a time.

“And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.”

This was sublime! Behold earth's grand monarch, the representative of an incoming race, engaged in acceptable worship before God.

"And God blest Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

What could engender higher hopes or hold out larger expectations to the Christian philosopher, the patriot, and the philanthropist than this auspicious opening? What a grand moral and religious renovation! The world is prostrate before Jehovah in prayer! and the Lord listened with satisfaction. The people increased and spread abroad over the earth to some little extent; but soon, alas! we see but little of the altar and hear little of the voice of prayer. Noah is dead and his example is forgotten; and in less than five centuries almost all the world has lapsed into corruption and forgetfulness of God. And this second dispensation failed.

And now the Lord ordains a third system of religious teaching. Leaving the great mass of mankind with the same light and law and knowledge it has ever had, and with its Church or Churches and religious enterprises as they were, and about which we have only some clear intimations in Scripture, he determines to establish a special nucleus with some additional instructions. In this family the Lord will teach and rivet the elementary principles of religion. And so, engrafting one lesson upon another, conducting them by one series of precepts after another, he will create a religious nationality, and from this central point religion will radiate.

And so he began this mode of instruction with one single individual person. What special preternatural instructions were given to Abraham we do not know, and why the religious nationality did not spring directly out from his family we are not informed. It sprang out from his grandson, Jacob.

The Divine intercourse with and leadership of this family

and nation are wonderful and intensely interesting. The Almighty was with them most marvelously, but not indeed for *their* sakes, as some theologians seem to teach, but for the sake of the world. If he had not begun with Abraham, he would have begun with some other man with some other name. And the Lord led them strangely on through a wonderful history.

But in its very early stages we are called upon to witness a large amount of idolatry and other forms of irreligion. How popular this irreligion was we are not informed. But there were among them many of the noblest specimens of true Christianity.

At the time of Christ a very large portion of the Church openly apostatized from the religion of the Church, and set up a new religion not before known in the world, which false and wholly new religion is stoutly persisted in by those apostates from true Christian Judaism to this day. That the people now and of late years known as *Jews* are regarded as the legitimate descendants or successors, either religiously or ecclesiastically, of the Palestinian Jews, is the most remarkable blunder to be found in ecclesiastical history. Both the Church and the religion of modern Jews were seen first in the world in the time of the preaching of the Apostles. Neither existed before, in any proper sense in which words are used.

It is hoped the reader may find it convenient to read the author's essay on "*The Identity of Judaism and Christianity*," in the more full elucidation of this point.

After the life and death of the Savior the Church flourished greatly for a season, but in process of a short time it waned most alarmingly, so that for more than a thousand years it barely flickered in the socket. Recently, about three hundred years ago, it revived considerably, and now in the past and current centuries it presents some cheering signs of increase in some places.

These are the early, beginning days of the Church. Bet-

ter things are in store for Christianity. A struggling, vacillating Church is not a ripe, mature, finished Church. Christianity, like any other system, must have its beginning, its growth, and its consummation. "First the blade, then the ear, after that the full corn in the ear."

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## CHAPTER XLIII.

### CONCERNING THE REMARKABLE SUCCESSES AND FAILURES OF THE GOSPEL.

IN the face of the greatest and most powerful obstacles, Christianity has generally marched steadily on. The very fires of persecution seemed to kindle afresh the flame of holy living and Godly example. And the Church put on such a tone and character of high heroism as made chivalry look contemptible in its own eyes. During the lives of the apostles, and shortly afterward, the Church seemed destined soon to bear down all opposition. The emperor of nearly all the world was a Christian, and every thing betokened success. But alas for short-sighted philosophy and the wisdom of sages!

But few centuries passed away until the camp-fires began to burn low and the altars to be forsaken. And now, for more than one thousand years—from the fifth to the fifteenth centuries—the very darkness of Egypt which could be felt, rested like a pall upon the best portions of the earth. The Church was a by-word and a disgrace to the Christian name, and ignorance and superstition and oppression, priestcraft, imbecility, and groveling degradation ruled the rulers of the world.

A few pious men—for there have ever been a few in every age—were found only in the back, unfrequented neighbor-

hoods, or lived and hunted in caves and forests and unfrequented regions. In the course of the fifteenth century a gleam of light was occasionally seen, and the sixteen hundredth year after Christ opened with a brighter dawn, and letters and religion began to live again.

And in all these shades and fluctuations the same religion precisely which God revealed to Adam and his sons, and which the Prophets and Apostles taught, has proved itself fully equal, in all conceivable circumstances, to the task of humbling the proud heart of man before his Maker, and of opening up before him the portals of a brighter and better world. It has proved itself exactly suited to his condition in all conceivable circumstances.

It took hold of a degraded nation of serfs in Lower Egypt more than three thousand years ago, and its knowledge and practice elevated many of them, even thousands of thousands, to the highest relationship with God. It enlightened a whole people, amidst surrounding superstition and ignorance, to a position of social morals and civil and religious citizenship, so that they looked down from a lofty position upon a surrounding world sunk very far below them in every thing valuable to man.

And in the devious and oftentimes crooked and rebellious course of this same people, it gave to their prophets tongues of fire and a spirit of wisdom, by which they instructed kings, emperors, and sages, and opened up even the far distant future to the admiring gaze of science and learning, and pointed out some of the great thoroughfares of life long before this history began.

And, in the second place, in Greece and Rome and Jerusalem, it broke the bands of personal interests, and made men generous even to the selling of their lands and pouring the price thereof at the Apostles' feet. It laid low and leveled the dearly-cherished distinctions of rank, and bringing about associations and parity between the richest and poorest, the highest and lowest, so that they were all



served at the same common table and supported out of the same common purse. The proud Corinthian, given to luxury and pleasure, was made to lay it aside for more enduring enjoyments. It humbled the pride of the Athenian, tamed the bold and martial spirit of the Roman, cured the cunning Asiatic of his artful and crooked ways, and imparted a spirit of fairness and honesty to the vainglorious Jew. From all these it loosed the fetters of idolatry and superstition, opened up new and better associations, and pointed them to a higher and better intelligence, until it finally overrun the nations, and seated itself in the high places of their hearts, their lives, and their laws. And in doing this it made sages and philosophers gaze upon its sublimity and moral grandeur in wonder and astonishment.

And, in the third place, a little over three hundred years ago, it opened up and consummated the greatest reformation known in the history of mankind. It is a very superficial view, indeed, which regards the Reformation of the sixteenth century as a merely *religious* reform. For more than ten centuries the hearts and minds of men had been shackled by the cunning arts of priestcraft and petty ambition. Letters were dormant; arts, science, enterprise, industry—every thing was palsied but licentiousness and official arrogance and bigotry. And in not much more than the lifetime of a man these fetters were torn loose, and the prison-house of nations was once more thrown open. Germany, Holland, England, Scotland, and Scandinavia arose from the lethargy of deep sleep, and awoke to the rights and privileges of mankind. People wholly unused to piety and virtue became pious and virtuous, and letters and arts and industry put at once almost a new face upon the affairs of men.

A German burgher braved the province of his emperor, and the nations stood around him while he bade them assert the rights of men and the privileges of Christians. Before this England and Scotland had no literature but the mumblings of popery; no art but the art of war; no lite-



rature but a few songs of love and chivalry; but little government and less law. The Reformation made Britain a nation, and placed Europe in the position she now occupies.

So much real power, of any kind, as was exhibited in Europe, in the sixteenth century, by the Gospel of Jesus Christ in the Reformation, was never seen nor known aside from religion among men. The sole instrument was religious, it is true, but its immediate results reached to the very center of every thing. There is not this day a government on earth worth having, nor a court, nor a legislature, nor an art nor science, nor scarcely a book, nor the enjoyment of a civil nor religious right, nor an education in the mind of man, that is not almost directly indebted to the Reformation set on foot by Luther for its existence.

And, in the fourth place, the power of the Divine constitution to elevate, renovate, and perfect mankind, to make men great and good, is part and parcel of the constitution of nature; and it is perfectly coincident with the condition of things. There is abundant evidence that all kinds and classes of men on the face of the earth may be successfully approached by the Gospel in the Scriptures. He may be civilized, Christianized, and made a man by this simple means.

I address men of mind, of honesty, and of information. I have not much hope, I confess, in speaking to self-sufficient bigots, whose literature is the fashionable magazines of entertainment, wit, and romance; nor to ignorant pretenders in knowledge, who have read a few volumes of skepticism, of law, or medicine. I ask only for a man who has a mind, a heart, and some practical information.

You may go to the rudest people on the face of the earth, or to those less or still less so, and you will find abundant evidence at the missionary stations, that the mere human animal has been transformed into a thinking and feeling man. And in the high places of power this religious in-

fluence has met the most arrogant prejudices and the most stubborn bigotry; and it has reformed the palaces of kings, calmed the spirit of warriors, and enlightened the halls of legislation.

The best and wisest men the world ever saw were Christians. Human rights—scarcely the commonest rights—never were enjoyed outside the influence of Christianity. Take away Christianity in its simplicity and power, and you may take away my mind from within me and the light of the sun from above me, for I know not then that I would have much use for either.

This power of the Divine constitution is the largest, deepest power ever exerted among men. It has more force to-day than all the legislatures in Christendom; more than all the judges and courts of judicature; more than the sword; more than literature, or philosophy, or song. It is "the power of God" among the people. Its achievements are beyond all human instrumentality and its successes beyond all human calculation.

And yet, notwithstanding all this, and much more that might be said, the failures of this same constitution are oftentimes both strange and frequent. Its most formidable and promising undertakings are oftentimes marked, if not with apparent imbecility, at least with almost entire lack of success. Look at the most numerous class of any neighborhood right in the midst of the working enterprises of religion. They are settled down into a brutelike contentment, with a little food and a little raiment. Unreasoning and unenlightened, they live like the animals, upon mere animal gratifications. They look upon the sun and the earth, and drudge out each weary day with the cattle a weary and profitless life. They drudge and toil, and lie down and refresh themselves for further drudgery and toil. Their recreation is to laugh at a fool's folly, and to quarrel about a straw, and toil on. They smatter a little literature, or turn a rhyme, or solve a problem, or wield a vainglorious

sword, or sell a yard of cloth, or mix a cathartic, or quote a sentence in law, and call that refinement and employment, and toil on through more years, untutored in truth, unfed from the high fountain of intelligence, wholly ignorant of the great salvation, and unsanctified by the Holy Ghost. And so they drudge on, alike ignorant of God and unacquainted with man, his sphere, or his destiny until, at length, they settle down into the grave like a fool, without a Savior to soothe the farewell of life or light up a taper upon the dark pathway to the spirit land, and without a hope to beckon them to a higher clime than this.

The Divine Gospel of the Son of God had a full and fair chance at them a hundred times in succession, and every time it glanced without impression, like a single ray of light upon an iceberg.

Go to the people—most of them—in any part of Christendom, and see what they are doing. They are plotting schemes of wealth or ambition, or idling out the day in laugh and dissipation; or gravely debating about the shape of a pig or a cow; or at law, wrangling about dates or lines or landmarks; or belching forth falsehoods most industriously about a town election, or gulping down the well-known falsehoods and slanders of a morning newspaper; or toiling in a shop or field, simply to do such work as the five mechanical powers have not been adjusted to do; or propagating slander, or retailing gossip, adjusting a ribbon or the spots upon calico, as some other silly woman did; or worse, if possible, than these things, plotting schemes of licentiousness, perhaps, among the titled grandees of society, or some of the thousand ways, by false speech or false appearance of some kind, making others to esteem them to be quite different persons from what they really are.

The business of life, its great end and object, is, with the masses, to consume food and propagate their species, and till the ground and manufacture the products thereof, and transport them from place to place and exchange them for money,

and grow old and die. But few indeed even dream that they ever had any relationship with our Father in heaven, any alliance with a spirit world, or make any calculations of ever returning thereto. These little narrow scenes fill their hopes and span their highest aspirations. They comprise all the joy they want or need or claim. Their enjoyments of the great gifts of God to man are idle talk, vain parade about trifles, vulgar jests, or brutal excesses or savage sports. With no thirst for immortality, they have no anxiety about the future beyond to-morrow; no serious meditation about things believed and enjoyed by their superiors in learning and knowledge; no control over their animal nature beyond the mere conveniences of the hour or the compulsions of society. With no moral industry nor enterprise, they put forth no moral strength, push forward to no grandeur of attainment nor Godlike deeds, nor true heroism, nor everlasting renown. They belong to the soil on which they tread, and they tread it like a tread-mill, which knows neither change nor termination.

Ask them about God, or the Divine constitution, or the religion of Christianity, which has wrought before their eyes all the great benefits and glorious results the world ever saw, or the interests of the great future, and either they are too busy to give you an answer, or they could not condescend to come down from their high estate to do so. The last ditty of comic music, or the latest coloring of a bit of silk, or the most recent ebullitions of some literary clown, or the last quotations of shares or goods, are matters too gravely important to admit of a thought upon such dull matters as the Bible and its Author.

These signal successes and failures are remarkable. Multiplied millions of the best and most intelligent men the world ever produced have yielded to the behests of religion, and have by it been elevated very far above their former condition. And then there are others, in still greater num-

bers, whose opportunities have been quite as favorable, upon whom it has made not the slightest impression.

And now how is this to be accounted for—this wonderful power and this great feebleness? At one time nothing earthly can resist its momentum; and, again, it has neither sling nor stone, nor the power of resistance.

We have all seen these phenomena accounted for by religious writers with the utmost care, and in the most, apparently, satisfactory manner. But, in my judgment, such arguments are no arguments at all. They shift the difficulty from one place to another, and leave it without an attempt at solution.

I doubt the possibility of accounting for these things now, except in the same way it would have been done three or six thousand years ago. Christianity is young in the world. It has no feebleness nor elements of feebleness in itself. There has not been time to establish a religious idiosyncrasy for the race. Sixty or seventy, or, perhaps, a hundred centuries is not long enough. It is long enough to make a beginning, but not to make much progress. Religion must become endemic and then epidemic. As yet it is only sporadic.

These are its early beginnings. Give it time, and it will infuse its influences far and wide into the very blood and bones and moral make and mechanism of our being as a race. It must become constitutional. Give it a chance. Let it have scope and opportunity. Give it sweep over cycles. Let it have room and play sufficiently Godlike and worldlike.



## CHAPTER LXIV.

CONCERNING CIVIL GOVERNMENT—WHETHER IT IS DESIGNED TO BE PERMANENT, AND WHAT ARE ITS FUNCTIONS AND USES.

RELIGION and Government are the great twin aspects of life. The former is permanent and constitutional; but whether this is the case with the latter may be a difficult thing to answer. On this point I know of no knowledge we have derived, either from experience or otherwise. It would seem to belong not to a permanent, but to an incipient or beginning age of the world, and this may be the case.

Patriotism, however beneficial it may be in other respects, is a great disadvantage to the philosopher and the student of nature, because it disables him from judging impartially among the various civil governments around him. It is difficult for a man to bring himself to believe that *his* government is second or third-rate.

But the wisest statesmen are as yet by no means agreed as to the proper ends and purposes of government; and as to the legitimacy of its powers, the proper manner of exercising them, the extent of civil jurisdiction, and many other things pertaining to its very framework, there is wide difference among men considered the first statesmen of the age. Few subjects have received more attention, and yet few are less understood.

The volumes and treatises which have been written on the subject since the days of Solon, the father of the republican theory—six hundred years before Christ—have been almost immense; and yet it is strange the *philosophy*



of civil government has been but very slightly touched. Most that has been written is merely political.

A bird's-eye view would teach us that, old as the world is, it has almost no solid information or knowledge on this most important practical subject. As compared with the past, some improvement is certainly discernible; but as compared with the stark necessity of the thing, it is almost all confusion and disorder. The grinding heel of oppressive despotisms, the proud and overbearing exactions of monarchies, the unjust and unequal rule of aristocracies, together with the profligate corruptions and criminalities of republics, give the clearest evidence that, almost without exception, the governments of the earth are not seeking the greatest good of the whole, but are striving after the benefits and aggrandizement of one man in a thousand.

Patriotism flourishes closely upon the heels of a revolution, but not generally elsewhere, save in the more quiet walks of retired life. Sometimes it wears the ermine and dispenses justice, and sometimes, but not generally, is it found in the halls of legislation. Very seldom, indeed, is it seen in the strife and contention for office. Ambition is its great competitor, and the securing of popular rights its only reward. Upon the whole but very little improvement has been made in the science of human government. Men are governed vastly too much for their natural constitution, and vastly too little for their habitudes and condition. Every government has ten times too many offices, and, at the same time, not the tenth part enough to keep all the public duties discharged. One-half the profits of all the labor of mankind goes to pay for governing them. Since the Lord drove the Babel builders from the plains of Shinar there has been some improvement in the theory of civil government, and a little in its practical uses.

I wish I knew what a theocracy was, to see the civil relation between God and Israel from the Exodus to Saul the King. But this is wisely withheld from us. Civil

government seems to be a sort of temporary expedient, ordained and suffered by the Almighty for the restraints of bad men. This restraint is also for their own good, as well as the general good of others. It is a temporary expedient of the Gospel, a concomitant and instrument of the Divine constitution.

Civil and religious liberty are the same. The usually marked difference is verbal, not essential.

Political writers usually divide governments into three kinds—monarchial, aristocratic, and republican; but, in fact, all actual governments are mixtures, in various degrees of proportion, of all three. But more properly, perhaps, there are but two kinds. The one is where men, by a common consent, govern *themselves*; and the other where, by adventitious possession of power, they are governed by *somebody* else.

In the former, by suitable but liberal restrictions, the masses, by simple creatureship, are their own electors, and choose their own legislature. The latter is where—no matter how or why—one or more men possess a usurped power, and the masses are their subjects.

The question who has the *right* to govern is well-nigh no question at all, for you could never agree as to what *kind of right* was meant; and the question which government is a good one and which a bad is also merely no question at all, practically, because the worst one here is the best one there. In themselves they possess no moral quality.

So far as *legal rights* are concerned, a popular government is the only one that is admissible. But there are other questions besides legal rights that must have attention; for if these be permitted to enjoy the right which those are entitled to, the world would soon run into anarchy and confusion. There is a wise principle in nature which some way places the reins of popular control in the hands of men of the strongest mind.

All existing governments originated in usurpation and

fraud; but it does not, therefore, follow that governments continue to be exercised either fraudulently or improperly. And also most of the rights to property, particularly real property, which exist, originated in fraud; but an attempt to cure it now could benefit no one, but would throw all society into confusion.

Civil liberty is a thing greatly desired—much sought for, much talked of, but very ill understood. Writers differ greatly as to what civil liberty consists in, in the first place; and, in the second, there is still greater diversity as to the best means by which it may be secured.

One class of writers tell us that civil liberty consists in being governed by *law*—law regularly promulgated, well-known, and properly adjudicated. Another class tell us it means the exclusive right of the people who pay taxes to tax themselves by their chosen representatives. Again, it is the freedom and purity of the elective franchise. Again, it is the being governed by no laws except those to which we have actually assented. Again, it is the being governed by such laws as we tacitly assent to by voluntarily remaining in the country; and, again, it is the proper independence of the judicial over the legislative and executive powers; and, still again, it is the having a legislature chosen by ourselves—that is, by the male citizens over twenty-one years, with certain other prudential qualifications.

Civil government is a science; but so little understood that very few, if any, of its axioms are established.

The following conclusions, therefore, would seem to be unavoidable:

*First.* That civil government is one of the great aspects of human life, in the present state of the world, necessary in the last degree to the well-being of mankind, and even the existence of human society.

*Secondly.* So far in the history of the world, the theory of government, as you gather it from the first living statesmen, or those who have lived back as far as any one may

choose to go, is a medley of contradictions and absurdities. No outline even has ever been framed which was not derived in its very philosophy by contemporary statesmen of the highest repute. In the best portions of Europe and America, it would be difficult to find two statesmen, if they chanced to live a few hundred miles apart, to agree about almost any thing in extrinsic detail on the subject, much less to agree upon a civic theory.

*Thirdly.* The actual governments of the world, though an improvement on preceding ones, are a jumble of extremes and confusion. There are no two alike, nor never were. No people, statesmen, nor rulers were ever satisfied with the government of any other people. Every government is highly objectionable in the eyes of all other people, and generally many of its own. No civil theory ever put in practice was generally assented to; nor was it ever generally allowed that any given civil theory was ever put in practice at all and kept so for any considerable length of time. Hence, political contention and strife have always filled the world to overflowing.

And hence, *fourthly*, the present crude, new beginning state of the world. It can not be that *this* is the civil condition intended by the Almighty for such a world as this. This race is naturally capable of doing tenfold—a hundredfold better than this. And still, in this respect, too, we are improving. We ought to have improved more and faster, but our sinfulness is very great. And quite likely, also, the true theory of civil government is yet undiscovered.

## CHAPTER LXV.

## CONCERNING DOMESTIC SERVICE—ITS PHILOSOPHY AND COMPENSATION.

THERE are some social laws of life which have not, so far, ceased to exist in civilized society. Whether they are absolutely constitutional with the human race our experience in the world will not enable us to determine. I allude to the laws respecting *service*—where one person *serves* another by some tenure regulated by human laws. The general law—a law which human legislation can not repeal—is, that those who serve others in the kind of service here meant receive as compensation a bare support. This support is generally of the coarsest and cheapest kind. Sometimes it rises up to what would be called comfortable. Beyond this all is exception to the general rule.

The tenures by which this service is owned and secured are various, and we will advert to most of them. But, first, in order to form a convenient base-line for our thoughts, we will mark down the extremest and most rigorous of these tenures. Mr. Webster defines SLAVE as follows:

“A person who is wholly subject to the will of another; one who has no freedom of action, but whose person and services are wholly under the control of another. In the early state of the world, and to this day, among some barbarous nations, prisoners of war are considered and treated as slaves. The slaves of modern times are more generally purchased, like horses and oxen.”—*Dictionary*, 1851.

This language is intended of course to be very exact, and to express the precise meaning. That such a relation as this still exists among men, in some parts of the world, is



not only deplorable, but gives most indubitable evidence of not only a low and very degraded condition of things, but of a very early, beginning state of the world.

The principal tenures by which one man owns the *service* or *labor* of another are the following: *First*. If I bargain with a man to work for me a day, he is, in that much of his life, my servant. His labor has become my property. In the ordinary transactions of life nothing is more common than for one man to *own property in another*; but in this case the man is not "wholly" but only partially under my control. Neither is the labor "purchased, like horses and oxen." In such cases the flesh, blood, and bones, as so much substance, is purchased. It is a chattel.

And here it ought to be noted, as we pass along, that laws against unnecessary cruelty to animals are by no means based upon any supposed right in the animal; for he has absolutely no right whatever, no more than a hammer or a piece of wood. The cruelty is prohibited because it outrages public and private decency, decorum, and good morals. Blasphemy is unlawful, but not because it injures God—it injures society and creates a nuisance.

*Secondly*. A father possesses a right of property in the labor of his children. If you deprive him of it you are liable in damages. And here, also, the child is not "wholly" under the control of the owner of the labor. And he may sell it, but not *as* he would sell a horse or an ox.

*Thirdly*. Another tenure by which one man owns property in another is called *apprenticeship*. Here the parent or guardian sells the services of his son or ward for a term of years; and, as in the other cases, the property thus owned is the services only, and which gives the master only partial but not entire control over the person and services of the apprentice, for the latter has legal rights not possessed by nor under the control of the former.

*Fourth*. Another tenure by which similar property is owned is by contract between the government and the pur-



chaser, without the consent of the person whose labor is thus alienated. This is in cases of general idleness, thriftlessness, and indisposition to work for the support of one's self and family. This is commonly called *vagrancy*. But, as in the former cases, the control is not absolute—the sale is not the substance of the man, and so it is not slavery.

*Fifth.* And again: the punishment of some crimes, or a part of it, is the confiscation of the labor of the criminal for a term of years, by which it becomes the property of the state, and is frequently sold by the state to third parties. Neither is this slavery, for the reasons above stated. The *labor* and not the *flesh* is the chattel property.

And, *sixthly*, another tenure by which the labor of one man has been owned by another, and which, strictly speaking, falls short of slavery, is the case of African negroes in the United States. So much dispute and contention—I will not say argument—has been had in this country and in Europe over this subject, that I must beg the reader's indulgence in a few observations.

Notice again the description of a *slave*. It is remarkable, indeed, that *no part of that description applies to the particular property now before us*. It is not only different, but different *in every respect and at every point*. It is true that this tenure is called by the name of *slavery*, but that appellation, when applied to this species of property, is used strictly as a provincialism, and by no means according to its correct philology. In the South the word denotes the actual tenure by which the labor of the black man was owned, while in the North it denotes the absolute ownership of the "*person and services*" of the negro. Such an ownership of property was never recognized by law in any State of the United States, nor probably by the British Colonies. Many years ago, when New York, Boston, and Havana were the great slave markets of America, the negro was well-nigh a slave. But long since the laws of the Colonies, and more particularly those of the States, have

so modified his condition that he has ceased to be a slave, though no great change at any one time in these laws was sufficiently radical to cause a change in the popular name. The civil and political personality of the negro has always been recognized if not protected by law in all the States of the United States where such property has been recognized. He was not "wholly subject to the will of another." But this proves nothing whatever with regard to the social condition of individual negroes. How much rigor or cruelty they suffered or comforts they may have enjoyed, here or there, are quite different questions.

The relation was a kind of civil government. But it is no more slavery than apprenticeship is slavery, though it might have far more rigor or cruelty attached to it. Some think that because a provision in the laws of South Carolina, for instance, denominates slave property a *chattel*, that, therefore, the substance or person of the negro is a chattel. The same argument would prove that in Louisiana, where the same property is declared to be *real*, that in that State he is stuck fast in the ground like a tree or a post. Neither is true, because neither refers to the flesh of the negro. They both refer to the *property* owned by the master, which is the labor, and declares that in the one case it shall be owned and transferred as *chattel*, and in the other as *real* property.

Whether the difference, moral, physical, and social, between the Saxon and African races ever furnished a sufficient reason for this kind of rare arbitrary government, where it has existed, is another question which I do not propose to discuss.

I am endeavoring only to set a few ideas on their right legs, and leave statesmen and philanthropists to do the rest. Human suffering, privation, or oppression does not consist in the *names* of the civil regulations which give occasion for either. Whether the condition of this class of persons was properly named *slavery* is a question of no practical im-

portance. Some people go to the Scriptures to settle questions of this sort. But they go where no information is to be had beyond the general precepts that we are to deal justly, love mercy, and not oppress the poor. Beyond these general rules there is certainly nothing in the Scriptures respecting the legal and social laws or relations of any body in this country.

In the revised edition of Webster, for 1864, the definition is very much changed, so far as verbiage is concerned. Thus *slave* is defined: "A person who is held in bondage to another." This definition depends entirely on the meaning given to the word *bondage*. It dilutes the meaning very much, and might make it apply to an apprentice, or vagrant, or convict, though all three of these tenures are certainly very different. But it is not etymology that the oppressed feel; it is the pinchings of hunger, the chill of nakedness, the pain of overworking, and the loss of freedom.

In the *seventh* place, most of the menial drudgery of life is hired, as the term is generally used. The low and disagreeable offices of life belong to the low and the ignorant by law—a law far more potent than any ever written on paper and signed by civil officers. This labor belongs to a particular class, and the members of that class belong to it. Labor is honorable, but servile drudgery in sewers and low disagreeable offices, in mines, factories, etc., where millions of our fellow-men and women serve a wretched service at the beck and will of another, is neither honorable nor agreeable to intelligence and good breeding. Some writers tell us that this service is *voluntary*, in contradistinction to some other kinds which they term involuntary. But in so doing they tell us that which every body knows to be untrue. It is the lowest, most burdensome, and offensive service, generally under a hard master, and the alternative is danger of immediate suffering, even to starvation and ruin. The actual law, in many millions of cases, is, that the subject shall labor *there* under *that* master, and for a bare subsist-

ence, or suffer death by starvation or freezing, or both, or other physical punishment little short of it.

To call that *voluntary* might not be offensive, perhaps, to a very hypercritical logic, but it is to common sense. So it might be said a man is hung voluntarily because he had the opportunity to shoot himself and did not do so. In many millions of instances, in civilized Europe and America, and in the wealthiest portions, too, there is nothing voluntary about it. Whatever technical terms may be used by writers, it is the direst compulsion. But still, though frequently more slavish and attended by more suffering, especially with the young, the decrepit, and inferior, than most of the cases herein before examined, it does not amount to slavery.

*Eighth.* Another tenure of service where personal labor is alienated, and man owns property in man, is in naval and military life. A large portion of such naval and military life as the world has actually furnished us with in these passing ages, is the most servile, abject, and really slavish of any of the tenures we have heretofore looked at. And it is oftentimes attended with more suffering from hardships, cold, hunger, and terrible distresses from inattention in wounds and sickness than the world witnesses elsewhere. In this country and in some portions of Europe we see only the sunny side of this question. And yet here it presents a sad picture of human life for the most part. If I had room here to expose to view a little of the inside of this question, to take it to pieces and look at it segment by segment for a little time, it would present a scene of grand and petty tyranny, overbearing oppression, want, suffering, and degradation approaching near enough to slavery to satisfy the most grinding and oppressive.

*Ninth.* Next in the general order in which we are endeavoring to pursue these several tenures of service by which one man owns property in another, we come to notice what in Europe is called a *serf* or *vassal*, and in the East Indies

and other places a *cooly*; and in France and French countries they are, of late years, called *peons*. These terms mean nearly the same thing. Of these persons there are great numbers in many parts of the world. In English, Spanish, and French countries they are generally very nearly slaves. Sometimes they are bought and sold with the land they cultivate; sometimes they are nominally or really owned by governments, but more practically by government officers. Generally they are very nearly slaves. Their *hire* is nominally by the year, but really for life or while they are able to work; and the pay is uniformly such a subsistence as the master chooses to give.

And, in the *tenth* and last place, we have *slaves*. The property in them does not attach to the labor, but to the body. They are "wholly under the control of another;" they are "wholly subject to the will of another;" and hence he is "bought and sold, *like* horses and oxen." Not the services, but the flesh of the man is the chattel property.

But, after all, it is not legal tenures which divide precisely between these and those degrees of rigor and slavishness in servitude. It is not in etymology that the grinding heel of oppression is felt; nor is it in the words service, hire, serf, or slave exclusively. It is in the penurious exaction, the overbearing injustice, the deafness of the ear to mercy's cry, in the disposition to grind the last kernel of gain out of the laboring limbs of the servant.

Still, these are the relations of life, and these are the services demanded and yielded among men. And can it be believed that these inequalities, this wide-spread injustice and social advantage of man over his fellow-man, was planned and arranged for by our infinitely wise and benevolent God? Can this be the mature state of human society? Is this the adult condition of things? This would be an impeachment of the divine perfections.

There can never be a state of *equality* among men. This is forbidden absolutely by the constitution of man. Nor is



this necessary in order to such a state of social enjoyment as must have entered into the Divine contemplations respecting our race. The man of a lower order of mind, who performs the menial service for another, ought to be as free from the slavishness which now almost every-where attaches to it, as the master of a higher order, who compensates and protects him in it.

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## CHAPTER LXVI.

### CONCERNING WAR AND TO WHAT COMPARATIVE PERIOD IN HUMAN PROGRESS IT NATURALLY BELONGS.

THOSE who live in an earlier age of the world can have but very poor means of judging as to what would be looked for or be tolerable in a later and more improved age.

To stand off and look at war—men slaying each other by thousands—a sane man would say that that was *wrong*. And yet to fix the wrong specifically might not be so perfectly easy.

Some parts of the world are said to be civilized. Poorly and partially civilized, would be the reply of the philanthropist and the philosopher. War is the highest evidence of barbarism that can be conceived of. It is the office of civilization to do the greatest amount of *good* to all. War, in its very nature and business, seeks to do the most possible *harm* to all. "Civilized warfare" is a contradiction in terms.

Suppose we had not previously heard of war, and for the first time were to see the preparations for wholesale destruction of life and property. We would pronounce such nations savages and outlaws. Their attainments in science, and the wearing of broadcloth would not relieve them.



And were we actually to see the strife, we would conclude that the flood-gates of wild iniquity had been opened, and that an army of devils had been let loose upon the world.

The idea that a war may possibly do *some good* is a clear philosophical error. It may do harm to others, but it can possibly do no good to any one. War has ruined every nation that was ever ruined; and, directly or indirectly, has caused nine-tenths of the evil the world ever witnessed. By it the grave has been bountifully supplied, and the sluices of iniquity have been flooded to overflowing. Ambitious men have rushed into its arena, chafing for ascendancy and place, intoxicated with hope and dreaming wildly of fame. Some met death and the revealments of eternity and the loss of *every thing* valuable, and some were held to be fortunate in meeting a feeble, sickly, wilted thing, a sort of nondescript, less substantial than Jonah's gourd, called glory, or at least they think they have almost attained it; but not one man of them all has met the desires of his ambition or had his thirst in any degree satisfied.

Such is war always in its direct results. And yet the world has not been free from war since man went to war with his God, save a very brief period after the creation and another after the flood, when national war was impracticable.

And is this the normal state of the world? Is this the moral elevation it is destined to attain? Is this the stretch of its natural capacity? The Scriptures state its character to be far, very far different. This high authority tells us that, though its present appearance is gloomy indeed, war shall infest this world only for a season. Its implements of blood and death shall be changed into implements of husbandry and usefulness.

And indeed there are indications that the career of war is short, that it is destined to infest this world not much longer; but its end will come about from natural causes already in being. There are indications already visible of a

disposition among the most enlightened nations to resort to other modes of settling national disputes. And the arts and sciences are so rapidly advancing, that it is probable the day is not distant when war will promise utter destruction.

And religion is having its influence, too. War can not continue. It must cease soon. It has not one moral, social, legal, or prudential consideration to support it. It rests upon nothing, absolutely nothing, but bad morals, bad feelings; and bad policy, and can therefore by possibility be sustained only in a rough, crude, immature, and merely beginning state of the world.

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#### CONCERNING NATURAL THEOLOGY.

NATURAL theology is that branch of natural science which discovers some of the attributes and characteristics of the Creator, by examining the evidences of design in the works of creation. It may be very properly said that God has made two separate and distinct revelations of himself to mankind. The first was made in the exhibition of the world itself, and in what I have herein denominated its furniture.

This revelation ought to have been sufficient, and would have been if man had been true to his trust. But, alas! he was not; and then, to save him from ruin, a further revelation from heaven became necessary. This last revelation was made in the form of language, and is merely additional to the first. The one is called *natural* and the other *revealed* religion. It is our duty to study both these revelations, and to read in both the wisdom and wonderful contrivance of Jehovah respecting ourselves and the great and glorious world around us.

In noticing a few points on this extensive and very interesting subject, we will first mention the provision made for the preservation of both the globe and the furniture thereof, notwithstanding the existence of so many conflicting forces, any one of which, if the system were differently arranged, would probably or certainly, in the course of ages, derange its relations, and throw the whole into confusion.

To these immensely extensive contrivances I have not room even to allude in outline; but will merely suggest attention to the relation of the earth to the planetary system, of which it forms a part. Here, if the student will pause, he will see a most grand and extensive contrivance in all the astronomical laws, every part and operation of which looks to preservation, far, far beyond the reach of human imagination. In this particular field of contrivance the wisdom of God evidently reaches forward into the immensity of duration.

But for this wonderful contrivance we should soon have, in the language of Mr. Whewell, "years of unequal length and seasons of capricious temperature; planets and moons of portentous size and aspect, glaring and disappearing at uncertain intervals; tides, like deluges, sweeping over whole continents, and, perhaps, the collision of two planets, and the consequent destruction of all organization in both of them."

But, instead of such casualties of a thousand kinds, we see every thing provided for by the most perfect and extensive forecast. Every thing is in harmony. Nothing conflicts, nothing acts injuriously upon any thing else, nothing grows old, so far as we can see, nothing wears out. Bodies may be changed as to place and form, but nothing is destroyed, nothing wasted. The abrasions and wearing of apparent waste are provided against by growth and reproduction.

And not only is the earth, with its furniture of immense coal-fields, ores, oils, etc., preserved from loss, but other laws

and other coöperating and counter-working agencies prevent them from being sunk far beneath the depths of the ocean, so that they are kept on or near the surface, within our reach and ready for use.

Another lesson in this great science is learned in the immense variety seen in animal life. If all animals were alike, or nearly so, it would argue lesser limits to the scope of the Divine contrivance; but as it is, every part of nature, large and small, is made to support animal life, so that consumption consumes nothing really, but, in one way or another, every thing is replaced where it was before.

The entire system of nature looks to improvement. Every thing is co-working with every thing, not only to keep every thing in as good a condition as it is, but every thing looks forward, through all its laws, relations, and appliances to indefinite improvement.

And if we descend into the regions of geology, and read the unmistakable records of the past, we will find that all the changes that have taken place have been changes of *improvement*. However gradual these changes may have been, they were preparations for a better condition of things, looking steadily to a further and further development of the great original plan of Almighty goodness and mercy. And it is still improving.

We frequently hear of the world being so changed, by some sudden transformation, as to *adapt* it to the residence of sinless beings. This is a favorite idea with millennarian writers. Even Professor Hitchcock has fallen into this common blunder—a blunder which looks to me to be both unphilosophical and unintelligible.

How could this world be *better adapted* to sinless beings than it now is? Who can imagine a constitutional change for the better? In what would such change or changes consist? If we are inquiring about beings of a different constitution from ourselves, then the inquiry is both fruitless and meaningless, so far as our perceptions or reasoning

powers are concerned. We can neither inquire nor answer intelligibly, nor reason on the subject at all; for we can have no idea of any other or different kind of existence than the sentient and intelligent existence we now sustain.

We have the constitution we were originally created with, and we can reason only about that constitution and a residence adapted to its functions and uses. It can not be questioned that a race might be sinless with the constitution we now have; and if this constitution is to continue, then a world different from this would be a disadvantage if not a ruin.

Are any of our senses incompatible with sinlessness? Are any of our senses or faculties, functions or organs, *adapted* to sinning? Are any of the laws, or any part of the constitution of nature around us, unadapted to a state of sinlessness? If so, then nature is *particeps criminis* in the sins of men.

No, it is not so. The world around us is a system of true natural theology, and it is in perfect harmony with the system of revealed theology we call Christianity. All that is necessary to a state of sinlessness, is that no one commit any sin. And still we may live here in this world with its present constitution and present adaptiveness.

If the race were sinless, I can conceive of no better nor no other world for his use than this world as it is. Man would still want to eat, drink, sleep, live in houses, and walk and talk, and learn and associate with his fellows as he now does. And if you were to deprive the earth of one of its properties, or the water, the air, the gases, or light, heat, or the changing seasons, the earth would then be lessened greatly, if not ruined for his use.

So that when men talk about this world undergoing some mighty changes by fire or water, or something else, in order that it might be "adapted to the residence of sinless beings," they talk about that of which no man can reason nor form an idea.



## CHAPTER LXVIII.

CONCERNING THE MORALS OF CITIES AS TYPES OR MODELS  
OF THE WORLD.

CIVILIZATION, refinement, and social excellence is uniformly looked for in the cities. Cities govern and give tone to the surrounding towns and country; indeed, they govern the world. They lead in almost every thing. They are the seats of power—all kinds of power. If you wish to find kings, princes, emperors, governors, presidents, or senators you look to the cities. They are the seats of letters and universities, of law and legislation, of commerce and money, of science and literature. They are the front rank portions of life in respect to almost every thing.

London is England; Paris is France; New York and New Orleans are America; and so of other countries. They are the representatives. And so, the Lord have mercy on the world! for these representatives of science, industry, and progress are the very sinks and hot-beds of crime and immorality of all kinds. We do not see that Sodom and its devoted confederates of the ancient plain were any more wicked in their day than are now some of the largest and best cities of the best parts of the world. But for our familiarity with these things, we should be startled with amazement at the enormity of criminality around us.

For more than thirty years past I have been pretty familiar with the commerce of New York and New Orleans; and in its leading branches of trade I know the latter to be a system of fraud and overreaching, not only in its private and social, but in its public and semi-legal aspects. Fraud by custom has acquired the force of law. Public



sentiment sanctions it, and it is all right; but, according to the common rules of morality, it is all wrong. I am familiar with these things and am careful what I write.

Some respectable and truly worthy people reside in New Orleans, but more than nine-tenths of the city is a sink of corruption and abomination of almost every kind.

In New York the business known by the general name of "stock-jobbing" is one of the very largest branches of commerce of the world; and if its corruptions could be fairly brought out and exposed to view, it would give a very dark picture of deception, overreaching, and fraud. Dishonesty is so very common that it is scarcely thought of. The persons engaged in the trade are a large class of the most wealthy and respectable people of the city.

But the sluices of immorality run in the large channels of licentiousness and prostitution. It would require all the synonyms to express the true idea, and then it would be but faintly done. In this branch of infamy New York is excessively infamous.

But the most deplorable state of morals to be found in this country, or perhaps in Europe, is in Washington City. Here the channels of crime run chiefly in official delinquency and licentiousness. Its "highly respectable" thieves and prostitutes are enormous. Licentiousness of the most abandoned and shameless character, in official circles, is used as a sort of political currency, almost openly, with which votes in the Houses of Congress, and patronage of the Government have been bought and sold so regularly and largely that it forms a leading branch in the barter and trade of the city. And these things are well known to those who visit Washington with their eyes open.

A Congressional wag, with equal wit, aptness, and truth, in speaking of the morals of Washington, remarked that the stench arising from the putrid mass was so great that the man in the moon had to hold his nose as he sailed in his nightly voyage over that political Hinnom.

Paris is the boasted leader of Europe and America in licentiousness, and London is the acknowledged champion in many branches of lower and lesser criminality. And these are the outposts of the world, the front rank in improvement and perfectibility! The Lord have mercy on us! The world is not mature. It has not yet learned the rudiments of common behavior. It is scarcely weaned from the cradle, much less has it walked forth in the high consciousness of manhood.

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## CHAPTER LXIX.

### CONCERNING THE DARK AGES, AND ITS RELATION TO OTHER PERIODS, PARTICULARLY THE FUTURE.

SO FAR the world has progressed in all the habitudes of morals and civilization with much singularity. Of the antediluvian world we know but little. It must have had a history, such as it was; but it had no literature to convey it to our times. And this comprised one-third part of the chronology of mankind, and perhaps much more. It would seem strange, indeed, to suppose that the world should wind up its affairs and pass away with so large a portion of its history hid in obscurity; but the wonder of such a supposition is greatly increased when we take into view that other dark and hidden period, commonly called the DARK AGES.

And then there are other periods of lesser note, of a similar character, which sum up an aggregate of much more than half the world, in which its doings and relation to other periods is almost wholly shut out from the observation of science, religion, and human progress.

The dark ages continued more than a thousand years—more than half the entire post-messianic period.

The Western Empire fell to rise no more in the year of Christ 476, before the power of the northern barbarians, as they were called. And from this event, more than any other, is commonly reckoned the beginning of the dark ages. The human intellect and state of society generally had, however, been for some considerable time remarkably retrograde; and this northern conquest was only one of the agencies which increased the general gloom.

And civil and social darkness thickened, and moral, religious, literary and scientific clouds rested upon the horizon, and rose until the whole sky became overcast, and night, almost solidly, rested upon the world for more than one-sixth part of its entire existence, from the creation of Adam to the present hour.

The history of this long period, so far as we know any thing about it, is almost a continued series of catalogues of battles, intrigues, victories, strife, and assassinations among contending sovereigns; and which is ever and anon intermingled with the basest and most perfidious transactions—with murders, treacheries, homicides of all kinds, and all manner of crimes. These scenes were common among all the nations of Europe, Asia, and Africa; and the first dignitaries of the land, in and out of what was called Church, male and female, young and old, participated in them.

“In the revolution of ten centuries,” says Gibbon, “not a single discovery was made to exalt the dignity or promote the happiness of mankind. Not a single idea has been added to the speculative systems of antiquity. Not a single composition of history, or philosophy, or literature has been saved from oblivion by the intrinsic beauties of style or sentiment, of original fancy or even successful imitation.”

The depression of the human mind during this long, long period was as wonderful as deplorable. From the fall of the Western Empire to the revival of letters in the sixteenth century, the whole world presented a most sad scene of ignorance, barbarism, cruelty, and misrule. Many writ-

ings of antiquity which existed in the twelfth century are forever lost to the world. The literature of the Greeks had been almost all gathered together at Constantinople, and in the several great conflagrations nearly the whole of every library was reduced to ashes.

The only national exception to the most deep and benighted darkness and superstition of the middle portions of the dark ages, if indeed that could be called an exception, was found in the Arabians. They then held a small portion of Europe, and this was by far the most enlightened part of it. Charlemagne and Alfred, two of the greatest and most powerful monarchs of those times, made great efforts in behalf of learning and the arts, but they were almost unavailing, and operated as mere tapers, making the darkness more visible.

Christianity is more deeply interested in the upbuilding of knowledge and literature than any other human interest; but the spurious Christianity of those years of gloom was openly and most powerfully hostile to both, and labored for the destruction of some of the noblest productions of the human mind which then existed. Temples of the heathens—as they were probably very properly called—with the public libraries they contained, were every-where the objects of ecclesiastical vengeance and destruction. The best classics were “sinful books,” and must be destroyed. And so while the libraries of Rome and Milan were put to the flames by “Christians,” those of Constantinople shared a similar fate at the equally pious hands of the followers of Mahomet.

Indeed, the *Church*, as it is generally called in history, in those ages, was for the most part any thing but a church. It was a sort of mongrel branch of the despotic power of the land, where superstition, corruption, and crime were invested with a kind of mystical and fanatical influence, by which custom, in those ages of ignorance, enabled shrewd and corrupt men to carry on their nefarious schemes of ambition and aggrandizement.

If you view the world in an extensively diuturnal sense, this little period of only about one thousand years is easily reconciled with reason and nature. It was but a speck. Chronologically, it was almost nothing, and is but an instance of slight unevenness in the progress of things. But upon the narrow supposition that the world's entire history is to be cramped to the limit of six or seven thousand years, it is unreasonable, unnatural, and derogatory to the Divine wisdom and forecast.

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## CHAPTER LXX

### CONCERNING ECCLESIASTICAL HISTORY—OF WHAT IS IT A HISTORY?

NAMES do not change the character of things; for by far the most part since the time of Christ, and especially from about the fifth to the sixteenth centuries, the "Church," as it is generally spoken of in history, was, in truth, no more of a Church than any political oligarchy that might assume the name; and the propriety may be very seriously doubted of using the honored name of "Church" in connection with the history of the organized successions of war, crime, and political irregularity which have existed continuously, in various parts of Europe and the East, during the greater portion of the time since the Christian era.

It looks strange and inconsistent for a history, bearing the name of *ecclesiastical*, to stretch along over hundreds and hundreds of years, giving accounts of varied and almost unbroken social and political criminality, and with almost nothing in it corresponding to the character of a Church. For a period of almost one thousand two hundred years, you may open one of these histories almost at random, and



you will read almost nothing about a Church, nothing about Christianity, nothing about religious operations, but about political treachery, fraud, wars, and disorders.

Here is a pretty fair sample: "The absurd and groundless superstitions which deformed the practice of the Church were rather increased than reformed during this century. The progress of reason and truth was retarded among the Greeks and Orientals by their absurd admiration of whatever bore the stamp of antiquity, by the indolence of their bishops, the stupidity of their clergy, and the calamities of the times."

It might, it would seem, be not inaptly suggested whether *Church* is the proper word to use in connection with such history. We read of the basest treachery among "bishops," the grossest infidelity among "clergy;" of wars and conquests and civil tyranny, routs, defeats, and victories; of thefts and robberies, of murders and assassinations by wholesale and retail. We read chapter after chapter and century after century of such history as this, with indeed almost nothing relating properly to the affairs of a Church.

We read of "the arch-pirate Rolla," whose robberies and devastations would disgrace ordinary pirates, that "he with his whole army embraced the Christian faith;" but whether he or *his army* embraced the religious *faith* may, I should think, be very reasonably doubted. We read the wildest and most romantic stories of "luxury and ignorance" among the popes and bishops; of one pope whose reign "was remarkable only for ambition and licentiousness;" of another who "was a scandalous example of iniquity and licentiousness;" of another whose "adulterous commerce with that infamous woman" was not at all remarkable; and of another whose life "was as unhappy as his promotion had been scandalous." And again, "licentiousness and disorder, seditions and assassinations, renewed their former sway, and diffused their horrors through that miserable city."

These quotations are made without scarcely turning a leaf



over for a selection. A volume of such quotations could be easily made. And this, we are told, is *Church* history. I think it is not. It is a history of petty wars, confusion, murders, incest, bloodshed, theft, treachery, debauchery, cruelty, and other crimes. It relates to lying, to cheating, to injustice, and to all sorts of abominations. It is not *Church* history, but a history of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like," which, we are told, is a very different thing from church operations. Indeed, it is more properly a history of hell than of the Church.

And, indeed, it is by some considered an oversight in such men as Mosheim, Milman, Gregory, Ruter, and others, to put such painfully and scandalously true histories into the hands of the young, with the strange and startling title of "*Church History*." If there is no written history of the Church in any given period, why not say so? And when men write a history of hypocrisies and abominations, perpetrated under the falsely assumed name of Christianity and Church, why not distinguish it by an appropriate title?

The Church existed, however, all through the dark ages, but its history will never be written. But for many centuries the Church was not seen in those civil cabals, juntas, and factions of which we read, but in the more obscure and out-of-the-way places. It is a misnomer to call a military bandit and bravo a bishop, or to denominate his crimes Church action. Offices which are "sold without shame to the highest bidder," are not offices in the Church of Christ.

These histories show that the ignorant and illiterate associations which assumed the name of Church had as little of the character of a Church about them as could be conceived. They were mere political governments and frequently of the most debased and infamous character. Concubinage and simony were the order of the day. A den of thieves is not a Church. Christianity was the perverted

name of a great political party which stood for hundreds of years opposed to the followers of Mahomet. But the latter was far more church-like than the former. The Church, all this while, was in a different place and among other people.

And this view might well be extended into our ordinary histories. Look at the past transactions of mankind, as written down in history. With a few rare exceptions here and there, the history of the world is a catalogue of criminality. There have been more wars in the world than any thing else; more acts of injustice and wrong than of kindness and fair dealing. And is this all this system is designed for? Is this present a system of crime and cruelty, and only another to come out of this, in some mysterious way, to present some reasonable traits of character worthy of its being created? Is *this* system of nature an acknowledged failure? Is Jesus Christ inadequate to the task of completely rectifying the moral difficulties the world has encountered?

Now, if you attach the sublime and God-like idea of diuturnity to the cosmological system, all these things are easily reconciled. They are, on the comparative scale in which we view them, mere trivial irregularities—not in themselves any less in their wrongs and abominations, but relatively of little or no more importance because they continued a thousand years than similar things, in our estimation lesser, because they spread over the space of a year or a month. The progress of the world is not absolutely smooth, but is marked with little instances of roughness and irregularity, and the things here adverted to are but some of these instances.

## CHAPTER LX XI.

## CONCERNING MENTAL PROGRESS—AN INQUIRY INTO THE ABSOLUTE POWERS OF THE MENTAL CONSTITUTION.

THE *natural capacity* of the human mind is quite unknown. A brief experience has taught us a little; but that any one man, much less men generally or uniformly, has gone out the full natural length of his intellectual chain, is a mere hasty conjecture, utterly unsupported by philosophic truth.

The memory has much more to do with mental phenomena generally than many suppose. It not only records and preserves the impressions originally conveyed to the mind by perception, but it combines and prepares for use that power which mental philosophers call the *association of ideas*.

Perception is performed instantaneously, and but for the memory these impressions would be gone as fast as they come; and so there could be no retention and use of the thoughts by combining several of them. From this storehouse the moralist draws his arguments and his illustrations, the orator his examples, the logician his reasoning, the poet his imagination, and the philosopher his materials for the accuracy of his inferences, as well as his substantive truths and facts.

Mental philosophers are not agreed as to what constitutes *genius*. The most common views are probably erroneous. We are told that it is a kind of inspiration or preternatural gift bestowed primarily and directly upon a few. And the other extreme is, that nature is equally and alike bountiful to all; that all are born on an equality. The truth lies probably between these extremes. Every man has a degree of the

elements of genius, but greatly varied according to his ancestral endowments. And it depends upon the acuteness of the perception and the power of the memory whether they will or will not become eminent in genius.

*Any point of mental attainment, in any department of thought, which has ever been reached by any one the most rarely gifted, is evidence not only of particular genius in that individual, but that the race, as such, is by nature endowed to at least that extent.* Natural endowments are not special and individual, but belong to the human constitution. They are conferred primarily upon the race. The development of these endowments, their being brought to the surface from their latent condition, in particular instances, depends upon a favorable confluence of many thousand circumstances. These circumstances are found, some of them, in the life of the individual person; but by far the most of them in the ancestral line of his procreation, reaching back indefinitely. We have a common origin and a common constitution; and if one man has more of what we call talents for painting, for music, letters, mathematics, logic, etc., than another, it is the confluent result of many circumstances favorable to such a development in his ancestry, and somewhat in his personal history.

Creation is predicable rather of the *race* than of each individual person separately considered.

The only reason why all men of the same age are not at the same point in mental advancement is, because, first, education in the person and in the ancestral line upward has, on the whole, been more favorable in one case than another; and, secondly, the physiological laws of descent and inheritance, of which we know but very little, have given to this, that, and the other child along the line more than an equal share of the mental property of particular kinds. One had more of this while another had more of that. But, certainly, any mental point which has ever been reached by any one person, is *naturally* attainable by all

others; and if it be not actually reached, as is the case with nearly all of us, it is because of the lack, incidentally, of circumstances sufficiently favorable for the development.

I have a valued friend, the Rev. Mr. Byrd, an old traveling preacher, who has been riding circuits about forty years. He is noted for very unusual aptness in *finding the roads*, almost every-where, in newly-settled regions. He knows all the little roads and foot-paths, where they cross, intersect, and lead, and is seldom mistaken. And Mr. Byrd is almost entirely blind.

We often hear it said that the loss of one sense gives greater force and vigor to the others. This is a mistake. The *loss* of a sense or faculty can *give* nothing. The absence of one spurs the looser on to a better cultivation of the others; but the power was there all the while, cultivated or uncultivated. Blind persons often attain to a most wonderful dexterity in the use of the fingers in delicate and curiously-wrought handiwork. But this is nothing but the development of a faculty common to all. It might naturally, though it could not actually, be brought into use in every case.

I was once riding a few miles with a blind man, driving his two-horse Jersey wagon. We had stopped at a house and the horses had been unharnessed. As we entered the wagon, and before the horses had made more than one or two steps, he said to me, "Stop, stop; just step out, if you please, and buckle Bob's breast-strap a little shorter; the boys have buckled it too long." I did so, and he explained that Bob would not hold back well with his breast-strap quite so long. I wanted to know how he made the discovery, and particularly how he discovered it so soon. He could hear the ring working at the end of the tongue, and the angle or line from his ear showed him that it was an inch or two lower than it should be!

Now, I hold that his ear was not naturally endowed beyond my own or that of other men; but its cultivation was



far superior. The surprising dexterity of some blind persons in curiously-wrought mechanism is nothing more than the favorable use or training of the muscles. The difference between a skillful musician and one who can not play at all is perhaps owing to three things: first, the tendency to musical harmony along the ancestral line upward become full and cropped out at this point; second, the harmony of sounds was better cultivated; and, thirdly, the nerves of the hand, and, in wind instruments, of the mouth, were better cultivated.

The intelligent reader is well aware that I could easily mention many instances of most wonderful development of some particular mental or mechanical power, such as music, mathematics, language, recollection, etc., which very far surpass ordinary human power. Some persons by reading a book can repeat it all from memory, and even repeat the words backward. I knew a man in Missouri whose general mental imbecility was very prominent, and yet his knowledge of the Scripture text was very far superior to that of any other man I ever knew; and also his ability to class, cluster, and combine these texts, as to Scripture doctrines, was wonderfully superior. Some of the best practical mathematicians were persons utterly illiterate and decidedly ignorant. And the same may be said of music. And so we have had prodigies in sculpture, painting, mechanism, etc.

But there was no special, personal, natural endowment in these cases. By this I mean that the constitution of man was, once for all, bestowed upon the race. But the particular individual inheritance of this common property depends upon thousands of incidental circumstances. Those rivulets which make up the natural estate run and drift in currents, here and there, seminally, in thousands of channels of procreation. Oftentimes they are latent for long seasons, and then crop out here and there. Sometimes these instances of cropping out have a wonderful confluence of valuable currents. And this we call genius.



But this inheritance from nature is not like so much property to be divided out among so many heirs, where the more is received by these the less there is left for those. It is not the property itself that is bestowed, but *the means of getting rich*. So that all, all, under sufficiently favorable circumstances, *may get rich*. And if rash, hasty, and inconsiderate men will but let the world remain, give it a fair chance, and not *burn it up*, these early disadvantages will be overcome, one after another, and all will *be rich*; that is, rich in such property as this world possesses. This was and is the Divine plan. Moral and mental wealth will increase most wonderfully.

No prodigy has ever reached a point in human progress or perfectability *beyond* the common powers bestowed upon the race; and whether any one has ever reached this ultimate line, or how far he has fallen short of it, are questions which experience alone can answer. The constitution provides for and points forward to indefinite progress. Even now some have reached points considerably beyond those reached by our ancestors a few thousand years ago. *Mental progress is the order of nature*.

And this mental power, though not *ruined*, is greatly *injured* by sin. And hence how slow and difficult its development! How the various departments—every one of them—lie latent, like gold and marble in the quarry, until brought out by accident or by labor and effort! But these difficulties will disappear gradually, by little and little, with the cause which produced them.

## CHAPTER LXXII.

## CONCERNING ANIMAL MAGNETISM—WHAT IS IT?

IN 1772 a professor of astronomy in Vienna, by the name of Maximilian Hell, conceived the idea of curing diseases by means of magnetism, and he communicated his views to a physician whose name was Frederic Anthony Mesmer. Dr. Mesmer caught the idea greedily, and cured, or thought he cured, several persons by this means, and he soon secured considerable attention. Hell claimed to be the inventor, and they disputed about it, Mesmer profiting by his perfidy. In 1778 Mesmer went to Paris, where he soon became somewhat famous. In 1780 he published some books on the subject. He also brought the matter to the attention of the Government, but being disappointed in securing patronage in this way, he procured a select class of pupils, among whom were some of the first physicians of the nation, and his tuition fees soon yielded him a large fortune.

In 1784 the French Government ordered an examination to be made into Mesmer's theory; but Mesmer refused to appear before the commission. But one of his pupils experimented before them. The report was unfavorable, and Mesmer and his theory became unpopular. Another French physician, by the name of Puyseger, having discovered what is called clairvoyance, which is deemed more properly animal magnetism, the subject was brought more favorably to public notice by the popular and elegant work of Deluze, in 1813, called "A Critical History of Animal Magnetism." And several other works favoring the subject soon followed, by some of the first men in France and Germany. In 1825 its friends procured another official medical commission from

the French Government on the subject. Their report was not made until 1831. The commission consisted of nine of the first men of science in France. This report was unanimously favorable, going lengthily into detail, and it produced a decided sensation among the learned throughout all Europe; and soon after this the subject began to be noticed in this country.

In 1833 the French report was published in the United States, by J. C. Colquhoun, and soon after several other publications, by other authors, made their appearance; and by lectures, magazines, and otherwise, the subject became popular in this country. In 1840 the celebrated works of the learned Reichenbac made their appearance; and they were soon followed by many others in both Europe and America. These publications were numerous, and embodied some of the first authorship of any age or country. And while many of these authors disagree in many details, they all substantially agree in affirming a deep and newly discovered property or principle in animal life, by which a powerful and most wonderful influence is or may be exerted by means hitherto unknown to science, and about which but slight discoveries are as yet made.

Notwithstanding this, the medical profession generally repudiate the entire discoveries as no real discoveries, and treat the whole thing as unworthy of serious notice. The pulpit, too, has generally denounced it, especially the most intelligent and respectable portions thereof, as an infidel attempt to throw prophecy and miracle into ridicule, and to introduce demoniacal influence among the affairs of men; and those who befriend or practice it are regarded as fraudulent impostors or their dupes. But I have not known that any philosophic or scientific reasons for these denunciations have been attempted. They are based solely on the well-known variance between these phenomena and our experience; and I do not know but that all these objections might be properly answered in the mere

suggestion that *human experience is not the measure of possibility*.

It is objected that its facts are not accounted for, nor is a plausible theory in regard to it set up. But this objection lies with exactly the same force against mineral magnetism, telegraphing, vegetable growth, animal procreation, and all other natural phenomena which we see.

Still, it is hard to believe all that is written of it, or even a moiety, by such men as Dr. William B. Carpenter, Laplace, Agassiz, Hufland, Sir William Hamilton, Dr. Herbert Mayo, Prof. Edward Hitchcock, and many others distinguished for learning and science. Dr. Carpenter stands foremost in the list of authors on physiology, both in England and America; and he is noted for carefulness and safety in the utterance of his views. And yet the marvelous facts stated by these men, and by scores and even hundreds of other writers of known respectability, are calculated to baffle the soberest judgment and cause the most credulous to hesitate. Nor are we by any means dependent on authors for these wonderful facts and performances. In many parts of the country, on both sides of the Atlantic, large numbers of people have the evidence of their senses in attestation. Indeed, many of them have become commonplace.

The student of natural science will meet with no subject more puzzling nor difficult to dispose of than this. He will find it difficult to embrace it as a science and fix its axioms, and equally difficult to discard it as unworthy of his laborious pursuit and investigation. Its palpable and unquestionable facts will meet him at the threshold and demand attention. These facts will meet him not in a few isolated forms, like necromancy or conjuration, but in scores of forms, and in the entire absence of any high claims or preternatural pretensions.

It is certain that in the present age of the world, mesmerism is not known as a science. It is a mere practice with such and such ascertained results; but its axioms are

not established, its numerous truths are not classified, nor does its phenomena accord and harmonize wholly, nor even generally, with any natural laws well known to mankind. For these reasons, and also because of its notorious and even wild antagonism with human experience, it has been scoffed and ridiculed by divines and others as a morbid spiritualism, and, as before remarked, as setting up a sort of satanic opposition to the truths of religion.

As to the first charge, I am not aware that mesmerism, in any of its stages or degrees, affirms or allies itself with what is either properly or popularly called spiritualism, nor is this claimed for it by its most respectable advocates. While many theories have been attempted in explanation of its results, its soberest advocates content themselves with independent expositions of its demonstrable facts and varied phenomena. And as to the argument put forth by Christians in defense of religion, it may be sufficient to remind them that this is precisely the argument by which Hume and his followers *prove* the impossibility of miracles; namely, that it contradicts human experience. But it is not true, as mere matter of logical fact, that either mesmerism or miracles *contradict* human experience; they both *vary from* such experience as we have had. And this is no more than may be said of thousands of new facts which arise from day to day. When the properties of the magnetic needle were first discovered, they varied widely from all human experience, though they did not contradict it. Facts are provable by testimony, not by the past records of experience. The argument is a fallacy by whomsoever or for whatsoever purpose it may be used.

Whether a mesmerized person can read a folded letter yet in the post-office, or as the writer writes it, many miles distant, or not, is a question to be proved by testimony, and in no other way. And this is the way to prove whether a needle can point a vessel safely across the ocean; and it is the way, and the only way, to prove the truth of facts said to be



miraculous. Human experience is not the measure of possibility. Telegraphing may be true, though but a very few years since it varied widely from all experience. I know not that we have a philosophic digest of the code of nature, or that we are familiar with endless causation; and hence I know not but that the mariner's needle, telegraphing, mesmerism, and miracles may all be true. Their truth depends upon *testimony* and not upon *experience*.

Nor do I see, as some divines seem to, that in believing either of these things it is necessary to *violate* any of nature's laws. I believe that miracles rather belong to a class or classes of laws *above* and *beyond* those which pertain regularly and ordinarily to this present mode of our existence; and that mesmerism, supposing its facts to be true, and telegraphing, animal procreation, vegetable growth, the vitality of the blood, instinct, and many thousands of other phenomena of which we have some knowledge, belong to laws which we, as yet, are not perfectly familiar with in our infantile course of intellectual progress.

We are a young race, and have made some progress in the primer of knowledge. Industry and perseverance will place us in the freshman and sophomore classes in due time; and the world will *graduate* in due season, or at least in some season.

Wait and let true philosophy determine what are the true and genuine principles of phrenology and mesmerism, and then we can judge of their bearings upon religion. I have no fear of science, nor of *truth* in any shape. The history of other sciences show us that we need have no fears of any collision. Let the whole subject be brought to light.



## CHAPTER LXXIII.

CONCERNING ASTRONOMY—THE NEWNESS OF THE SCIENCE  
AND INFERENCES DEDUCIBLE THEREFROM.

SOME of the important sciences have but just begun to attract attention. Astronomy is but very little older now, either in years or in progress, than it was when the earth was a stationary plain and the sun the size of a clever mountain and revolved round it every day. The telescope, we must remember, is but two hundred years old. Copernicus, the astronomical father of the sidereal heavens, lived but about three hundred years gone by. For about six thousand years the earth rested upon a great turtle, and the little stars came out at night to play around it. At that very recent period the restless Prussian, concluding perhaps that the turtle was tired, undertook to set the earth to revolving round the sun; but he succeeded no further than to write a treatise on the subject, which for many years he dared not to publish. In his old and declining years he did publish it, but died before it was circulated, and so he escaped the punishment of so great a crime.

And so the earth remained where it was another hundred years, until Gallileo determined that he would make it move; but this high and unauthorized interference with the works of God subjected him to such severe punishments that he was compelled to stop it several times before he died. But Kelper and Newton, not many years afterward, determined that the earth should move and revolve round the sun. The former made the "laws" by which it should do so, and the latter persistently put them into execution; and it has

been so revolving for a very little over one hundred and fifty years.

Astronomy is, therefore, but a thing of yesterday. Most that is known of it has been ascertained within a very few years past; much of it within ten or fifteen years. A treatise on astronomy goes out of date almost as fast as an almanac. The asteroids, as a class of recently discovered planets are called, have all been discovered within the current century, and most of them within the last ten or twelve years. A correct and easy mode of measuring the distance from the sun to the fixed stars is also a discovery of the last twenty years. Saturn's ring was discovered by Gallileo, about two hundred and fifty years ago, and was considered a solid body, until within twenty-five or thirty years past it has been demonstrated that this can not be possible, and it was then clearly ascertained to be a fluid.

On the American continent the science of astronomy is in its very infancy. From this point of observation, astronomical researches may be said to be but just begun, about the year 1843. At this time a large comet made its appearance in this hemisphere, which directed attention to the subject. New methods of observation are being invented almost every year; and it is quite common for astronomers to inform each other, from month to month, of some new invention or discovery of great value and simplicity. The telegraph has added greatly to the facilities of making these researches and observations.

And is it too much to presume that this great science has thus sprung into an infantile existence in the "latter days," just at the close of man's earthly career? Of what use are its sublime and astounding truths? This looks unreasonable. It is not in good keeping with the works and ways of God.

And to suppose that the pursuit and appropriation of astronomical and all other cosmological knowledge to the farthest point of scientific practicability is not both designed

and intended for the religious as well as the general advantage of mankind, is to take a very superficial view of the Great God and his wonderful providence. All cosmological truth within our reach is certainly intended for our use. It is calculated to make plain much biblical truth and religious doctrine. Astronomy is well calculated to dilate the human mind and give it greatly extended views of the immensity of God, his power, and his work.

Astronomy is already beginning to throw some light upon the diuturnal character of the globe. Until within the last few years, it was generally considered that this world absolutely began to exist a few years ago, at the Adamic creation; but geology has demonstrated that the earth is of almost infinitely greater age, and has been molding and forming itself through many forms and stages in many very long periods. And astronomy is beginning to indicate at least a high probability that other heavenly bodies are passing through some of those unfinished formation stages. The moon is nearest to us of these orbs; and some recent views of it seem to indicate that its surface is in a kind of volcanic or eruptive state. And also what is called *nebulae*, or clusters of innumerable bodies, when placed under the power of the strongest telescopes, give decided support to the opinion that they are material for future globes and systems in a formation state, more or less chaotic, and which in process of ages will become formed in more completeness and ready for use.

And who will say that science may not yet familiarize us with all this and much more? Nor is it unreasonable to suppose that the planetary world may yet become much better known to us, so that the human mind may extend and dilate in its grasp of the greatness and glory of the works of God; so that what is now known of these things will appear quite liliputian.

Looking at the subject of cosmology, then, in the light of astronomy, with its transcendently sublime and magnifi-

cent array of facts, its bewildering magnitudes, on the one hand, even so far as science has conducted us, and on the other, the world we inhabit as an integral portion of this sidereal immensity, and then supposing the conditions and history of the latter to be wrapped up within the compass of sixty or seventy centuries, there appears an obvious and most damaging disproportion and unfitness which makes the great providence of the Great God to dwindle into deformity.

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## CHAPTER LXXIV.

### CONCERNING TIME AND SPACE AND THE DEFICIENCY OF HUMAN KNOWLEDGE RESPECTING THEM.

MR. LOCKE says that time is "that mode of duration which is formed in the mind by its own power of observing and measuring passing objects." This is perhaps as good a definition as we need expect. But suppose there be no "passing objects" to mark events in duration, how then are periods to be formed? We have some idea of time when connected with successive *events*, such as we mark in this present mode of existence; but if we were removed to some other mode of existence, where there are probably no such things as we now call events, what idea can we then form of time?

There is, I think it is clear, no evidence that this mode of separating events which we call time is any thing more than a *mode of existence*.

The young sciences of astronomy and geology are recently throwing much light on what we call *time* and *space*. Whether they can establish a relation between the *unknown* and the *infinite*, as is argued by Isaac Taylor, might be

questioned, without questioning the fact that "the modern mind has incalculably extended its view over the illimitable fields of duration."

When we look out upon space, with some correct intimation as to the distance of the stars, we conclude that we see many millions of miles, and we presume that the outskirts of creation are not a great way beyond this. And when we apply the telescope of fifty years ago, its lens carries the eye forward away beyond those regions, and we extend the outskirts of the universe accordingly. And when we apply the recent and more powerful glasses, we discover that those outer regions are comparatively very near to us. We see worlds away in the remoter distance so immeasurably far that the near telescopic stars appear to lie in our vicinity. And so, again, we extend the outskirts of creation.

And if you could extend the process of measurement by multiplying their cubes, you are making no progress whatever, so far as we can know, toward infinity. We are only measuring distances between objects. If asked how I know this, I can only reply that *infinity* is not *divisible*. The efforts of some to extend time into eternity by climactory processes are very far from being scientific. Some call upon us to suppose the solar system reduced to a fine sand, one grain of which is to be removed in a thousand years, and then to imagine the great length of time it would require to remove the whole.

Such speculations are not reasoning. They only measure periods between events, and neither long periods nor short ones serve any purpose whatever in illustrating the infinite. No man can conceive that long periods have any nearer relation to infinity of duration than short ones.

Mr. R. Watson—Dic. art. Eternity—says: "Duration, as applied to God, is no more than an extension of the idea as applied to ourselves." This seems to me illogical. *Duration*, like any other thing or principle, is what it is, in and of itself, irrespective of any *application* of it. Applying it



to either this or that can neither fix nor change its character. Time is measured or measurable periods. Eternity is not measurable, or else it is not eternity. Moreover, *we can not apply duration to God at all*. The attempt would run us into the absurdity of supposing that *God grows old*.

And just so of space. In the absence of objects we have no conception of space, for the only idea we have of space is the intervening distance between objects. Of space *itself* independently and absolutely we have no idea. And so we are told that "our days on the earth are as a shadow and there is none abiding." But in *what respect* the days of man are like the shadow cast upon the dial by the gnomon we can not understand. We only know that "we are but of yesterday, and know nothing, because our days upon the earth are a shadow."

Without attempting to press our inquiries further, as we roam along the border of this subject—for we can not attempt to go beyond the border—we may sum up our inquiries, perhaps, as follows:

We see that our sensible impressions of either time or duration are most probably very erroneous and quite unreliable. Periodicity seems to be regular when compared with events; but in and of itself we know nothing of it. Respecting the final course of time and the history of this world's close, we can not form even a conjecture from considerations respecting its chronology. It is like the reasoning of a blind man about colors.

The close of the world's history can be predicated only of *its progress toward the completion of its natural undertakings*. What has the world done is a much more important question than how long has it lived. What was and is its evident plan, design, course, programme, as we may learn from its *nature* and such revelation as we have respecting it? What were the Divine purposes respecting it? And how much of these things have been accomplished?



## CHAPTER LXXV.

CONCERNING LIGHT AND VISION.—THE LITTLE WE KNOW IN COMPARISON WITH WHAT IS CERTAINLY OR PROBABLY WITHIN OUR REACH.

IT is not at all probable that there was such a verbal utterance as we read of in that wonderful expression, "Let there be light." That was the law—the mind of God—and light and vision met each other. But what light is, is as yet unknown to science. It is an unknown agent or cause of visibility or illumination of natural bodies. It is a property or quality of matter, but is not probably an independent or separate substance or thing; or perhaps it is a condition of bodies while being acted on by its cause.

Light is not heat, but they are nearly related. Solid substances emit light when heated to a little less than one thousand degrees. Very little is known of *phosphorescence*, and still less of *fluorescence*, though much advancement has been made lately in our knowledge of both. Very little is known of the agency the atmosphere performs, and far less of what it is capable of performing in the production or even the transmission of light. It is believed by many that it may be made a constituent in the formation of light by chemical combination or otherwise.

How light is transmitted the best students of nature are not agreed; nor is it by any means certain that any *thing* is *transmitted* at all in the operation.

It would add greatly to human progress if we could adopt means by which we could extend our visual observations into bodies partially opaque. Nothing is entirely opaque that is not black and with a rough surface. This, therefore,

seems to be the natural line between those bodies which may be *seen into* and those which may not. Very much would thus be added to our knowledge of the properties of matter, which knowledge lies at the very bottom of human progress. For the lack of more knowledge in this direction, we know very little of the properties of the commonest substances. We know but little of the atmosphere we breathe, the food we eat, the odors we smell; of gases, of wood, and other vegetables; of water, of earth, oils, and, indeed, almost every thing around us. Greater microscopic power is much needed for many purposes.

Of the animalcule world we know not much. A deeper knowledge in this direction would add greatly to human advancement. The mere means of detecting unwholesome food would add greatly to health and longevity. And by this means, too, agriculture and domestic economy would be probably most immeasurably advanced; and so, too, the physiologist and the physician could see the animalcule workings in both the juices and solids of the human system. Many diseases could be arrested at once. Yellow fever and most if not all skin diseases are by many believed to be the direct workings of living animals, but nothing is demonstrated on the subject.

If digestion, the circulation of the blood, the muscles, the brain, the juices and tissues, the fetus, the bones, etc., could be *seen*, it would most wonderfully facilitate our advances in health, in morals, in science, and progress generally.

And, on the other hand, if we could extend our observations in a telescopic direction, so as to examine more carefully objects at a distance from us, no one can tell what great good might result. A better acquaintance with the moon will some day, in all likelihood, facilitate scientific researches greatly.

We have *begun* many lessons in nature, but we have pursued nothing to any considerable extent. *We have but just*

*got here.* And we find ourselves surrounded with a vast machine, combining many thousand different combinations of chemical and mechanical things and principles of which we know, as yet, almost nothing. We have examined the surface of a few things; but of the vast susceptibility of the many things in the vast store-house, we have learned scarcely the alphabet. But here we have one great and important truth, which is wonderfully consoling, though it is not satisfactory. *We are still learning.* We have pursued nothing to the end.

But it is certain we are greatly deficient in most of the ordinary uses of light. In the day-time, where the light of the sun is not obstructed, we can generally see well enough for most of the ordinary purposes of life; but in the night, and in dark places, suppose we had no such invention as a lamp or candle. Industry and enjoyment would be cut short greatly. The amount of facilities we have in this way satisfies us tolerably well, simply because we know of nothing better. As we advance in the arts and sciences, we need more light for many purposes. How often are we in the dark; how many accidents, hindrances, and disadvantages are met with every day and every night because we can not see around us. If we could *see* as well in night as in day, how greatly would all the departments of industry and knowledge progress!

Within a few years past we have got to lighting our streets and factories, and the like, a little; but suppose the entire city, suburbs, neighborhood, and settled parts of the country around, with all roads, rivers, and the like, were well lighted all the while. Really, if we look at it rightly, this is an age of *darkness* literally. At great expense and labor, we light a taper here and there, but our children will, not long hence, call this the *dark age*. In hot summer, much travel and outdoor labor could be better done at night, if light were plenty and cheap.

The laws of nature, not our experience, are the measure of possibility; and the *laws* of nature were by no means intended to lie dormant and unused. Every section of every law was intended to be practically used for our advancement and happiness.

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## CHAPTER LXXVI.

### CONCERNING ELECTRICITY—POSSIBILITY OF ITS DISCOVERY AND PRACTICAL USE.

ELECTRICITY may be said to be an undiscovered agent or property, of the existence of which something is known, but of its character, properties, extent, or practical uses we know but very little at present.

It was known six hundred years before the Christian era that amber, on being rubbed, would emit something which had the power of attracting, and sometimes of repelling, light substances; and it was subsequently ascertained that some other substances possessed the same or similar powers. Two thousand years afterward—in the year 1600—an English physician first directed some scientific labors to the subject, but a century and a half passed before it was thought seriously that mankind had any particular interest in the subject. About one hundred years ago, Dr. Franklin and others, partly by accident, conceived the idea that lightning had something to do with this curious but apparently useless thing; and experiment demonstrated their close relationship and possible identity; and Franklin died without knowing scarcely any thing about electricity. In his day little or no attention was directed to electricity, properly speaking, but only to lightning, which is one of the very

numerous forms in which electricity becomes apparent. Its connection with many of the physical sciences has been discovered within the last forty years.

The various departments in which this subject is pursued are, some of them, called animal magnetism, or electricity, electric fishes, electro-dynamics, electro-magnetism, electro-metallurgy, lightning, magneto-electricity, etc. But still all these discoveries are not known to relate directly to electricity, but to its development or action; for of electricity itself, it can not as yet be said that we have any certain information.

It is of two kinds, or perhaps it would be more proper to say that it acts or is acted on, we do not know which, in two different ways, called *negative* and *positive*. This negative and positive action of electricity, it is quite probable, though science has not demonstrated it, may be the great principles of ATTRACTION and REPULSION, which of late years is supposed to be the cause of all motion, both in all the heavenly bodies and in every atom of the earth. On this subject Newton's theory of the universe is seriously questioned; and, indeed, it is not impossible but that his great *Principia* may yet have to give place to a hypothesis more plausible and more scientific.

The various phenomena, curious, practical, useful, and scientific, which may be produced in this field of knowledge are amazing beyond the marvelous as compared with our knowledge of the subject only forty or fifty years ago. Still, we have no more knowledge of its capacity, or powers, or adaptation than we have of any other thing almost wholly unknown. It seems to be present every-where and to have much to do with every thing.

Galvanism is a branch of electrical science. It relates to the phenomena produced upon dead bodies by introducing electricity into them. It was discovered about fifty years ago in Italy, by mere accident, by Signor Galvani, or rather more truly by his cook, and hence the name.



It would be both useless and hazardous to undertake even a partial description of the wonderful results attendant on what we suppose to be electricity. And these wonders are being so rapidly developed that descriptions and recitations become stale and devoid of much interest in even a year or two, sometimes. That all our present discoveries in it are crude in the extreme is well known. Still, there has been enough discovered and demonstrated *about* electricity to render it certain that we have but just touched the edge of the border of a vast field, rich with human interests and most extensively varied in relationship and combination. There is little or no doubt but it pervades all physical nature; and more, there is good reason for believing that it forms the grand substratum and frame-work of all physical, moral, and intellectual being; that it is the great key to all science. Most likely this, and this alone, can lead us into the vestibule of psychology, and enable us to open the avenues to sentient life; and there is even hope that it may discover to us the relation between mind and matter, and possibly show to us the very principle of life and the connecting link between the *I myself* of existence and the phenomena which it produces.

Although it may be said that electricity is not yet discovered, yet a knowledge of its existence gives us an intimation of a further insight into nature than all the other physical sciences combined. The hopes it holds out to progressive science and human advancement are marvelous, almost beyond the dreams of fancy and imagination. That these hopes will be realized, and these advantages become practical and commonplace, we are obliged to believe, because nothing is made in vain.

If this world should wind up its affairs, or be put into liquidation before electricity shall have acted out on the open platform of human science and improvement the last round of its capability, and ministered its last natural function and office to the wants of man, then this world would



exhibit a dark and gloomy spectacle to the gaze of the universe. It would show what would be most clearly impossible, that God had created useless things.

Dr. Hitchcock says (*Religion of Geology*, p. 423): "It would seem, from recent discoveries, that electricity has a more intimate connection with mental operations than any other physical force. If not identical with the nervous influence, it seems to be employed by the mind to accompany that influence to every part of the system; and the greater the mental excitement the more energetic the electric movement. It seems to us a marvelous discovery which enables man to convey and register his thoughts, at the distance of thousands of miles, by the electric wires. Should it excite any higher wonder to be told that, by means of this same power, all our thoughts are transmitted to every part of the universe, and can be read there by the acuter perceptions of other beings as easily as we can read the types or hieroglyphics of the electric telegraph? Yet what a startling thought is it, that the most secret workings of our minds and hearts are momentarily spread out in legible characters over the whole material universe! Nay, that they are so woven into the texture of the universe that they will constitute a part of its web and woof forever! To believe and realize this is difficult; to deny it is to go in the face of physical science. How many things do we believe that are sustained by evidence far less substantial!"

How ready we are to assume, and how thoughtless we are in assuming, that, with our present powers, we are capable of perceiving all such things as are in themselves capable of being perceived, and stand immediately connected with our interests! We ought to learn lessons as to the frailty of our powers of perception from the facts almost every day before our eyes, that the steady but apparently slow progress of science is constantly leading us onward into new and still newer fields of discovery, where before lay naught but a broad, dark field of impenetrable impossibility. Things

which yesterday were undoubted impossibilities, are to-day mere commonplaces.

A full discovery and practical use of electricity must light up the halls of physical and natural science most wonderfully, and present to our observation much, very much fuller and clearer views of the wise and benevolent works and plans of the Almighty.

## SECTION FIFTH.

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WE have now looked, somewhat in detail, at the relation of man to the world, first in some general points of light, and then in its physical, its intellectual, and its religious aspects; and in all these inquiries we find the world to be in a new, crude, beginning state. We find every thing begun but nothing finished. And I think we have vindicated the character of God from an impeachment of his goodness and wisdom, which would certainly be implied in the supposition that six thousand or seven thousand years was to measure the chronological existence of the world; because that would prove that, with comparatively a little exception, the vast untold and inconceivable amount of what I have denominated the *furniture* of the world was created to no valuable end.

We come now to look more directly—following the same general course of argumentation—at the great sweep of diuturnal ages the world must yet measure to be consistent and rational, and to look into the grand end and purpose of human religion; and in doing so, to see if we can find, upon principles of reason and common sense, such a happy period of the world as is sometimes called *millennium*; and, also, to look into what is frequently called the *second coming of Christ*, and see if we can find these in a consistent and rational form.

Let the reader have patience.



## CHAPTER LXXVII.

### CONCERNING THE NATURAL WORK AND OFFICE OF HUMAN RELIGION—ITS THEATER AND ITS END.

THIS is a reasonable, natural, philosophical world, with a reasonable, natural, philosophical Creator and Governor. There is no hap-hazard mistake or uncertainty about it. It was mapped out, contingencies and all, in the Divine understanding; and whether we understand its programme or not, it will pursue its course, accomplish its design, and render up its account to God. And so far in its beginning stages, though men have oftentimes acted very unwisely, its course has been rational and reasonable.

Remedial religion never ought to have been introduced into the world, because it ought not to have become necessary; but it did become necessary, and was therefore set up. This remedial system required, according to human comparisons, a vast amount of *preparation*; that is, a vast amount of working before much, comparatively, would be accomplished. Its beginnings, taking the world as it is and was, must, for a time—to our comprehension a long time—be very slow. And then we are very poorly prepared to judge *how much* religion has done for the world. We have no predication for such a calculation. But it is the very nature of religion to progress according to what might be called almost geometrical progression. For a long time it shows but little result, and by little and little, after what our faculties would regard a long time, it begins to attain a more firm foothold.

Printing has just now come to the aid of Christianity;

and steam, railroads, telegraphing, and all the branches of science are lending their assistance. And what other and greater facilities science and art may afford in the dissemination of truth and the spread and establishment of true religion, who can tell?

The leaven of Christianity is fermenting among the nations. It is working; it is leavening the lump more and more, and spreading deeper and wider. And as the leaven extends and diffuses, Christianity will proceed and deepen with increased and still increasing momentum. Most likely even now we are on the eve of important events. Science is working wonders. Art is delving into nature and rushing on almost in advance of science. The indications, not entirely unintelligible, are that a brief space may mark wonders in religious progress; and more and more rapidly, by and by, a nation will be born in a day. Let the divinely-instituted means be worked without trying to patch up new ones; let the plan of salvation be worked, not mended, and the natural outgoings of Gospel truth will extend, take root, and still extend until its branches, like a moral banyan, will cover this fair earth.

The Christian religion, like the telescope, *creates* nothing anew. It only *reveals* that which was not seen before. The laws and precepts of religion, we read in the Bible, are not true *because they are written*; they are written *because they are true*. They are no more true since they were written than before. They are eternally true, independently of revelation.

Then it follows naturally that the simple religion of grace and faith, as it is written in the Old Testament, and more fully elaborated in the New, is well and skillfully geared into all the elements of man's moral, mental, and physical constitution, and sooner or later must work out and accomplish all the ends and purposes of religion. Then let it be worked—worked as it is and where it is. This green earth, spread out as it is, with its advantages and disadvantages,



is its proper and natural theater. It needs no other—is suited to no other. The sling and stone are its proper instruments; without it, it could not succeed, neither could it go in Saul's armor.

More or less time will be required for Christianity to work out certain results and reach certain stages, as man shall be more or less faithful to his trusts. The time may be near at hand when it will seek a firmer foothold and move with greater rapidity. Times of general wickedness are not unfrequently followed by times of general revival. And religion moves, too, in circles and cycles; but its upward tendency is as sure as its system is true.

As a matter of simple fact, there is written in the Bible a complete system of recovery from sin. This system interweaves between man as he is and his Maker as he is, and as both appear to be to man's natural comprehension. Sin in this world severed the connection once, but this system unites the parties together again. In form it is undeniably a complete system; and supposing it to be Divine, it is infallibly arranged, and its end and office is the restoration of all this world to the love, obedience, and favor of God. And it is obviously and undeniably planned to work right here, in this very social system as it exists, and not in some other. It is palpably and certainly adapted and calculated to work among human governments, just as we now see them, and not in some other social system. A water-mill is hydraulic in its nature and construction, and will not work away from a running stream. In connection with it you need not eulogize the power of steam or some other power. It may be wonderfully beneficial in some circumstances, but it is utterly useless in these. The religion we have written is exactly adapted to this world, just as it is, and not to some other, nor to any radically changed condition of this. The relation, moral, social, intellectual, and physical, between man and his Savior, is exactly adjusted as things are shaped and agoing now; nay, more, the adap-

tation and adjustment are absolutely perfect, and equally and alike perfect as regards each and every individual person of the family of Adam. Let the Savior assume some other attitude, no matter what, and *this* system stands forth an acknowledged failure.

When Christ undertook this salvation he knew what was in man. He was perfectly acquainted with his nature, habits, passions, instincts, and susceptibilities, and he adapted the plan to suit all these. It meets his hopes, fears, depravity, natural goodness, love of life, taste, circumstances—all, all, just as they are in fact, no matter how they came so. Was there a mistake—a failure? Was the work greater or different from what was calculated upon? Or why are the tactics to be changed?

This system of recovering religion has been in operation, in its incipient stages, developing itself more and more, for about six or seven thousand years. And in that comparatively brief space, brief for such a work, it has already made some advances. Being divinely set up, it will continue. It has never worked with but one set of means; it needs no others—can use no others. No others would be adapted to its machinery. A Savior in some other position or relation would be no Savior to us. Human relationships require corresponding and coöperating positions. Change these and you destroy the system. Judge and criminal, parent and child, friend and friend occupy a natural position toward each other.

The machinery of religion is right now. It has proper adaptedness and proper and feasible ends; and it has its proper theater. Christ is in the right place—just as visible, just as invisible, as the wants of the case require. His kingly power and all his other power is exercised in exactly the right way. He now views the earth, the world, man, society, governments, families, the Church, and each and every individual person from the point of observation which is exactly the best. Every thing is in place. A change of

programme would be ruinous. Nothing is needed but that the system be worked—worked as it is.

We see the work of this system now, in individual instances, to be most successfully triumphant. All that is needed is, that it proceed far enough. Christianity predicates salvation not only of individual persons, but of the race. If it shall proceed until the whole race shall be thoroughly Christianized, and cause it to remain so finally, and thus conduct the world on into the diuturnal ages of sinless life, then it may be said it was a success; otherwise it stands an acknowledged failure.

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## CHAPTER LXXVIII.

ARE THERE FEW THAT BE SAVED?—LUKE XIII: 23.

AND after all, in the great sequel, what will be the final result of this remedial system of salvation? Will it prove a success? Or what will be the grand issue? The struggle is between the Savior and the devil, each striving for universal supremacy. The issue is fairly made up and the champions are in the field. Which will be the victor? Or will it be a drawn battle? Will the saved be comparatively *few* or *many*? The young ruler wanted to know about this. The inquiry was a little irrelevant, out of place just then and there, but in itself there was nothing wrong in it.

The contest commenced with most fearful odds on the part of the great leader of evil, and the means put forth by Christ appeared to human eyes most feeble and inadequate. And as the warfare opened and progressed, the armies of sin continued overwhelmingly large, and seemed to bear down all opposition. And so, for the most part, it has continued to the present time. And, as yet, no very considerable advan-

tage has been gained by Christ. The ranks of sin are still large and powerful; its front is bold and defiant; its mien is lofty, self-reliant, and self-confident. And to a superficial observer it may seem as if Christianity would be a failure; and then, indeed, there will be but "few" saved.

But a more enlarged view will teach that the contest has but fairly commenced. In so short a time but little could be expected. So far, certainly, but *few* are saved; but let us have patience. Things on a scale as wide as a world, and moving in a cycle which may include hundreds of thousands of years, may move at a pace which, to our feeble faculties, may seem very slow; but the long continued triumphs of sin, as they seem to us, are but brief transitory appearances. The successes are so brief that they are merely apparent, not real. What are a few thousand years of apparent triumph? In a great scale of a world's operations it amounts to nearly nothing. A criminal may elude the arm of justice, and swagger and boast for a few days or years, but his triumph is short. The slow but sure tread of justice overtakes him in due time, and his short-lived independence is over.

Sin must fail, because it is wrong; and its failure must be signal, complete, thorough, overwhelming. And it must not only fail in some way, but it must fail in the simple, straightforward pursuance of the regular means first, and once for all, set on foot by the Almighty for its destruction. It is not enough to say that Christ will finally succeed, but is quite as necessary that he succeed in the way he began. He advertised to the world and to the universe a particular system of grace, which we now see; and in and by this system he approached his adversary, pledging his name that here and by this he would conquer. With this system we are familiar. We see it every day, and know it by the accustomed name of Christianity.

While the struggle is going on, a few thousands, a few millions, a few thousand millions will be lost; but, compara-

tively, they are few. But the scale will turn, must turn, and Christianity will spread and deepen at a rate far exceeding any thing hitherto known in the history of this strife.

The age of the world—the course of time mainly—all except these few thousand years that are past, is yet before it. With this little exception, it has its course yet to run. Multiplied millions—numbers far away beyond the feeble imaginings of men—numbers in comparison with which the one hundred and twenty thousand millions who have heretofore been born into the world are but as a drop in the bucket—are yet to live and die in this world. The perfected day of the world will yet come; and in that age, the diuturnal round of its appointed cycles, the Lord will reign wholly in the hearts of men without a rival; and *then* all who live will live and die in Christ.

His reign will be in the hearts of men. He reigns over men in no other way. The great characteristic difference between the rule of Christ and that of earthly rulers is seen just here. The one reigns in the heart; the other seeks to control the mere external actions. This difference is not because the one is divine and the other human, but because of the very nature of earthly and spiritual rule.

In that day, that period, all will belong to Christ, and he will reign without a rival. It will then be seen that Satan was but a miserable pretender; that he strutted in imaginary triumph, a little brief authority for a short period; but that Christ was the great ruler. It will then be seen that Christ, in his presently working system of grace and faith, was not a mere competitor of Satan. His triumph shall be great and glorious. There shall be no drawn battle. The ruins of the fall shall be rebuilt, completely rebuilt. And man, as a race, shall be brought back to his rightful allegiance; and the way to heaven, by the simple means of grace and faith, shall be thronged, thronged with the dense, countless, teeming millions of the Lord's redeemed; and the way to hell shall be grown over with the brier and the



bramble and the moss of time, with here and there a lonely traveler, despised and forsaken of himself, his fellows, and his God.

And the comparison of the saved and the lost shall be as the free people of a great commonwealth contrasted with the little handful of convicts in the cells of its penitentiary. Christ shall be the great master, without a rival, for his triumph shall be without a struggle.

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## CHAPTER LXXIX.

### CONCERNING THE SINLESS PERIOD, IMPROPERLY CALLED A MILLENNIUM—ITS PHILOSOPHY AND NATURALNESS.

A TREATISE of this sort should contain a chapter specifically upon what is commonly called the *millennium*; first, because a good deal of public thought lies, or is supposed to lie, in that specific direction; and, secondly, because of the unscriptural, unnatural, and unphilosophic arguments which have been put forth on the subject, of late, by several writers.

There has been a tradition lingering along in the Church since some time before the Christian era, and cropping out occasionally, that the world was to close its history with one thousand years of universal peace, plenty, and holiness. Some of the early Christian writers—a very few of them—who, for some reasons, I know not what, are called *fathers*, seemed to favor the doctrine, and the belief has obtained more or less to the present day.

In the time of Cromwell, in England, there arose a religious sect called *Millennarians*, or *Fifth Monarchy men*. They held that just at that time Christ was to appear in human form and establish an earthly empire, which would



be the *fifth* great monarchy, the ancient monarchies of Assyria, Persia, Greece, and Rome being the preceding *four*. They claimed to be saints, and cited abundance of Scripture which they claimed supported their views. The immediate coming of Christ, they said, was incontestably proven. Many of this sect were first-class men for piety and intelligence. Since then we have had writings and doctrines on the subject all the way. They claim support from a doubtful expression in the book of Revelation, and some few other passages.

The Fifth Monarchy men were mistaken, it is certain, with regard to the time when the millennium, as they called it, would begin; but, correcting this error, the doctrine and belief have continued, with more or less regularity, to the present time. Of late years, we are told the second appearance of Jesus Christ must occur at precisely the six thousandth year of the world. On this point we will have a few observations to make in a future chapter.

This prophecy in Revelation—for there is but one expression relied on—is written in the most highly figurative language of any in Scripture, and yet we are told it must be understood literally; and yet it could hardly mean that Satan was to be chained with an iron chain, and that it must be fastened with a *key*, made by a locksmith, and a *seal*. The meaning is, rather, that the Savior, in the regular, onward working of religion, will effectually lay his adversary under restraints; will subdue his power and arrest his influence, by which he has deceived and destroyed so many. The *thousand years* he is to be so bound, is, it might be safely said, I think, according to the uniform and almost undisputed criticism, a *very long time*—an immeasurably long period. When this language was written, it must be remembered, there was no word in human language denoting a greater number than a *thousand* or *myriad*, which sometimes, but not always, meant ten thousand. Our word *million* is of recent origin. In Scripture language, the term

most generally used to denote a very great number answers to our word thousand. This is the meaning in Acts xxi: 20, and many other places.

The Scriptures speak of the *coming* of Christ and the *second time*, etc.; but this certainly does not always mean a visible appearance. In Heb. ix: 28, it is said he will "appear the second time," at the Judgment. Now, according to such literal interpretations as we are instructed to make, this could not be his second coming, for we are told by the same persons that the second coming will be one thousand years before the Judgment. Moreover, *second*, in Scripture language, is not always confined to mean *the next after the first*, but sometimes means *another*.

By another coming of Christ is generally meant a signal display of his spiritual power and glory. He will *be with* the Church, or worshiping assembly, every-where; but this can not mean a human appearance. This point will be enlarged upon in another chapter.

"A thousand years," spoken of in the 20th chapter of Revelation, can not mean literally that number of years. Dr. Clark is "satisfied this period should not be taken literally." He very properly remarks: "It is not likely that the number, a thousand years, should be taken literally here, and *year* symbolically and figuratively in all the Book beside." He says, and indeed, with a few incidental exceptions, every body says, "the term *a thousand years* is a mystic number among the Jews. It signifies an immeasurably long time, and is a feeble synonym of our word eternity."

It is well known that in Scripture time-measure a *day* is frequently put for a *year*. So the time calculations are generally made; and so it is considered that if any definite period be intended at all, in this place, it means three hundred and sixty thousand years. This is the opinion of the learned Dr. Whitby and Dr. Doddridge, and many others.

The idea that there is to be solid peace to this world during the mere space of one thousand years, is so cramped and so circumscribes the work and programme of the Almighty Being, that it is absolutely derogatory to his character, and even contemptible.

Dr. Clark thinks the thousand years spoken of in the fourth verse of this chapter may "signify that there shall be a long and undisturbed state of Christianity; and so universally shall the Gospel spirit prevail, that it will appear as if Christ reigned upon the earth, which will, in effect, be the case, because his spirit shall rule in the hearts of men."

This harmonizes with both Scripture and common sense. It looks reasonable that after the contest between sin and holiness should close, that the world should be at peace. Sin naturally introduces an irregular, twilight period of trial and contention. Christ reigns and Satan reigns, and the rule of neither is complete. Some follow one and some the other. Nothing is complete. Every thing is begun, but nothing is finished. It is a period of pupilage, a school-boy age, the morning twilight of the world; it is an unfortunate excrescence upon our history, a period of feebleness and disease.

When sin had the effect of turning Satan loose in the world, Christ stepped forward as the champion and defender of our cause. His work will be done, effectually done—not partially but wholly—and the world shall be *sinless*; and afterward there shall be a period of three hundred and sixty thousand years, or more likely an indefinite period, immeasurably long, of sinless peace, when holiness shall be uniform and then universal, love to God and to man shall predominate in every heart. The idea that this period of regular life shall last one thousand years is, I repeat, disgraceful and ridiculous, considering that it marks the great plan of God and a world. What is one thousand years in the scope and operations of a world? The circle

of the Divine operations are not thus to be cramped down into the narrow plans and precincts of domestic life. A WORLD is not made to administer and close up its affairs in such periods as you would prescribe to a commercial corporation or a nationality to wind up its plans and give place to a successor. It is such restricted, liliputian, school-boy views as these that give rise to the thousand-year millennium doctrine. A thousand years may seem long to children or even to men, but what *is it* in the plans of the world?

The binding of Satan with a chain, so as to render him powerless, denotes very plainly a sinless condition of the world. This sinless period is abundantly set forth in Scripture in many places, as is hereinbefore fully explained. But that this sinless period will be a mere winding-up scene, to last a few years just at the close of the world's course, is a notion not only gratuitous, so far as Scripture is concerned, but is openly at war with reason and analogy, and entirely unlike such large and liberal views as we must attribute to the Divine Being in planning the course of a world.

It has been shown, in the preceding chapters, that although this world is six or seven thousand years old, still it is in an infantile condition; that its adult period, so to speak, is far in the future as respects *progress*, at least; and, very likely, as respects *time*, it may not have measured half the days of its morning twilight.

We are not at liberty to presume, either from reason or revelation, that the entering of sin into the world, creating thereby the necessity of a remedial system of salvation, is going finally to thwart the great purposes of God in bringing this world into being. These purposes, so far as we can understand them, must have been the glory of God and the enlargement of the happiness of his creatures. This was intended to be a world of holy and happy people, who should live and love and adore God; where peace, harmony,

good-will, truth, strict obedience to God, and kindness, justice, love, and friendship to all men, should find scope and a theater for action; a world on which God could look down with complacency, where the great ends of creation should be worked out. These great purposes are not to be finally thwarted.

They may be baffled for a season; indeed they are, but it shall be only for a little season. Christ will conquer his enemy fully, completely, finally; and then the world will go on. Its history will see the day when it will almost be forgotten that such a thing as sin ever happened to it. Peace will be restored to this world. Sin, with its train of evils, will be thwarted, and Christ will reign supreme. It will be as good a world yet as its Maker intended from the beginning. There is nothing in either reason or revelation to justify the belief that sin is to continue throughout all or even a large portion of this world's course; that the world is to be a sickly, wilted thing during almost all its life.

We are clearly and indubitably taught, in many places, that sin is a curable malady; that, however fatal it may be to any number of individuals, so far as the world is concerned, it is curable and will be cured; that Christ will, after a time, *bind* Satan for an immeasurably long period; that this change will come about gradually, and from natural causes already in being and visible to all men. Nevertheless men will still be born with a *tendency* to sin. This must needs be, because we are born of a sinful parentage. But a tendency to sin does not necessarily produce sin. As a matter of fact, it does so in the present condition of things; but this state of things will improve, until the circumstances surrounding men, as they are born into the world, will entirely overcome this tendency, so that there will be no actual sin.

This idea is previously elaborated, and, of course, this greatly changed and improved condition of things can not



take place in any short time. It may not be brought about in less than thousands of years. It will be the result of great advances and improvements in science, morals, and religion. But Christianity is fully adequate to the task. It was planned and intended for this very purpose.

The doctrine that a part of the history of this world will be *sinless* is so plainly and repeatedly taught in Scripture, that it has not been directly controverted, so far as I know. But it is strangely assumed by many, without either testimony or argument that I know of, that this will be only a brief closing scene, just at the end; but this is a naked assumption, resting upon neither analogy, Scripture, nor reason.

The millennarians claim that the phrase *a thousand years* is to be understood literally, or according to the modern meaning of that word, and that the holiness of that period is to be brought about by some new and miraculous processes connected with what they call the *second coming of Christ*. This is inferred from a previous assumption, which is demonstrably untrue, that a state of sin and great moral irregularity and derangement is the normal condition of the world. This is sufficiently marvelous and exciting for poetry and the embellishments of romance, but can not be received as sober reasoning.

Sin is not the normal condition of the world. The supposition is a clear, naked assumption, without a word or a reason to support it. Sin is a thing which happened in the world—a thing which ought not to have happened; and deep as was the misfortune, it is a *curable* misfortune. The Son of God undertook this cure, and pledged himself, before heaven and earth, to accomplish it—to accomplish it fully. And because it requires six or ten or fifteen thousand years to do it, it is childishly inferred that this period is so very great that surely no more time can be afforded for the world's life. And when the Scriptures speak of the sinless period of the world, it is in the face of Scripture,



well understood; and, in opposition to all analogy, it is inferred that it must, in the first place, be brought about by some radical, marvelous, and unnatural means; and, secondly, that it must be a mere hasty winding-up period. They mistake the normal world—its proper life—for its mere unnatural, closing scenes.

But I see no necessity for an abandonment of the means and processes we now have for the renovation of the world. Give it time, and it will carry the world right onward into holiness, where it belongs. The natural condition of the world is such that in it it shall not be needful for one man to teach another, saying, "Know the Lord;" for all shall know him, from the least to the greatest.

The course of time may be divided into two periods, differing widely from each other in some respects, the one running gradually and by slow degrees into the other. The first period, that which we are now in, is one of strife between sin and holiness. It is marked with great irregularity, its beginning years, several thousand in duration, being dreadfully sinful, but with slow, imperceptible improvements, until, in process of time, sin shall be eradicated, and the world will assume its natural, normal, sinless condition.

In this condition aggressive or persuasive religion will have worked its work thoroughly, and will cease with the necessity for it. Nothing will be authoritatively withdrawn or discontinued, but persuasive religion will cease when it has no more to do.

Now, this sinless period so coming about from natural causes now in operation, the entire course of it is what I understand by the so-called "*millennium*"—the long, long period of sinless peace, the world's proper normal condition, its adult life after these twilight morning clouds shall have passed away. Sin will have troubled the world for a little season and will then pass away.

How long either of these periods will be no man can know further than this, that the latter will be millennial, or

a very long time, or, in more proper language, countless myriads of years. The former period, from the general appearance of the world and its history, we might hope would not continue more than a few, perhaps three or four or ten thousand, years longer. I confess that, from all the general appearances, I can but conjecture that sin will not last in the world more than one, two, or three thousand years. These periods, however, will be commensurate with the large ideas of a God and a world. To cramp them into the dimensions of mere human operations, or to fit them to the capacity or convenience of mere human modes of measurement, is both illiberal and unphilosophical.

You may call these two periods of the world by any artificial names you may choose, the former is the beginning state, and the latter the adult life proper. The one is the irregular, twilight beginnings of the morning, and the other is the day; the one is the childhood, the other the manhood; so that mainly, after all, the years of the world will be according to the original design. With the exception of this morning twilight period of strife with Satan, the world will be worthy its original design—holy, Godlike.

The millennium, as it is miscalled, is not to be the mere closing scene, or mere winding-up period of one thousand years—but *the age*, the *lifetime* proper of the world, after the boyhood period of strife shall have passed away. This looks philosophical, natural, and, withal, it is eminently Scriptural. Some verbal errors, the one relating to the true meaning of “a thousand years,” and a few others, have led to these cramped and unnatural views of the life of the world.

But it is said that, after the period of peace, however long or short that period may be, Satan will be let loose again to deceive the nations. Well, if so, be it so. There are various conjectures with regard to the proper interpretation of some few words of the 20th chapter of Revelation. I know of no author of standing who claims to have a satisfactory opinion as to their true meaning. Dr. Clark

says of these doubtful expressions: "These can be only symbolical representations, utterly incapable of the sense generally put upon them." They probably refer to some state or states of the world away in the remote ages of its existence, and are certainly not very intelligible in the present condition of things.

When we come to file our demurrer to these speculations, we will look at them from other points of observation; but I close this chapter with a few practical remarks.

*First.* This doctrine of millennium, if contained in the Bible, is by very far the most important doctrine revealed to us, save the bare isolated fact of redemption; and then it is remarkable, indeed, that it rests upon one single expression, in the most highly figurative and unintelligible portion of all the words of revelation. All the other doctrines are mentioned in scores, if not hundreds, of places.

*Secondly.* It is remarkable that, up to the present time, the Church should not have discovered it. It was never the doctrine of the Church, nor of any part of the Church, save perhaps the Fifth Monarchy men; and it is very certain their doctrine on the subject was untrue, for Christ did not come, and the millennium set in as they believed. The doctrine rests solely upon the spasmodic and sensational productions of a few men. And then it is perhaps worthy of note, that among those writers there does not chance to be one who can be said, with any reasonableness, to occupy a position among theologians of solid distinction. I do not produce this as an argument, for it is not conclusive; but it is a visible circumstance.

*Thirdly.* The issue, closing scene, denouement, or winding-up period of happiness, called *millennium*, as derived from the 20th chapter of Revelation, is, at most and at best, a piece of literary product, manufactured with as much or as little skill as the occasion required. It is a separate, independent, and distinct thing, with no ostensible or ascertained connection with human religion of any kind, true or false.

It can by possibility rest upon no natural, philosophic, or reasonable foundations—can sustain no relation to human affairs, because it lies wholly outside the physical, moral, and mental territories we call NATURE. The entire conjectures, or, if any one chooses, reasonings, rest solely and exclusively upon the etymology of the Greek phrases which we translate into these two words, “thousand years.” And yet a class of writers speak of *millennium* as though it were something which stands fitted into the frame-work of revealed religion.

And, *fourthly*, the millennial doctrine places the present era of the world in a relation to the past and the future, which narrows down the operations of the Creator into conditions and limitations the most liliputian and disgraceful, and makes him a mere time-serving manufacturer of little things. And so it chains and fetters the mind of man down to a narrow alphabet of thought and contemplation respecting his Maker, and cramps and depresses our ideas of very existence into the surveyed and limited precincts of verbalists and copyists. If their doctrine be true, the world is a failure! Daniel Webster could have planned a better!

## CHAPTER LXXX.

### CONCERNING THE SECOND COMING OF CHRIST—A DEMURRER TO SOME RECENT THEORIES.

SENSATION treatises on the *second coming of Christ* are not very uncommon. They are frequently the production of talent, and are sometimes put forth in the most engaging forms of imagery, and clothed in beautiful rhetoric and verbiage, and frequently in such a profuse Scripture phraseology that its very indefiniteness of meaning and lack of naturalness of idea give them popularity. Mystery itself

has a sort of charm about it, when put forth in engaging forms and clothed in classical oriental phraseology.

The second-coming writers of the present day, though they differ much oftentimes in the manner of presenting the subject, yet they build generally upon the same kind of foundation and find the same general conclusions. The arguments are generally supported by a profuse peace-meal quotation from all over the Scriptures, particularly, and indeed entirely, its most allegorical expressions.

If we reduce their embellished hypotheses to sober practical meaning, they hold that the *man* Jesus Christ, who lived and was crucified in Jerusalem, will return again to the earth, will come down as a man out of heaven, and, in his proper manhood and human capacity, will live on the earth as other men live on it. He will take up his residence, they mostly agree, in the city of Jerusalem, and there he will assume the reins of civil government, and reign as an earthly monarch, not only over the Ottoman Empire, but over all Asia and all the world. He will overturn and upset all the existing civil governments, and all the ecclesiastical establishments, and will be, in fact, a universal civil emperor, with full powers over the nations and people, civil, legislative, judicial, executive, and ecclesiastical. He is to set up a literal, visible, political kingdom, and rule and reign as any other earthly monarch would rule, only his reign will be "glorious," whatever that may mean, universal and preëminently good.

He will thus rule upon the earth for the space of one thousand years, during which time the preëminent advantages of his administration will be such that all living men will soon become entirely holy. All sin will now become eradicated from the earth, and the world will be absolutely pure. And then, at the close of the one thousand years, some tell us, the earth will be *burned up* with fire, and nothing will be left but its ashes. Others tell us it will be "glorified," and become heaven.



They all agree, I believe, that, during this period of one thousand years, the world will be under the immediate control of Christ, and the affairs of the world, as well as of human society and association, will be radically different from what they are at present; but in what these changes will consist I have not seen it particularly intimated. Whether there will be, practically, such things as arts, science, husbandry, industry, commerce, courts of judicature, literature, what we now call religion, etc., I have not seen it intimated. The preaching of the Gospel, religious teaching, churches, and our usual external forms of worship, could be no more known, I presume, though I have not seen this particularly stated, as I remember. "The Christian dispensation," as, for some reason unknown to me, this present state of things is called, will then be at an end.

I have thus given an outline of this doctrine of millenium and second coming in my own language for the sake of brevity and perspicuity. To quote fully from those writings would be too voluminous. But I think the case is fairly stated; and to support this doctrine it is of course necessary to support the several hypotheses out of which the general doctrine grows, and which, I believe, are, on all hands, acknowledged and claimed to be the following:

I. The world has nearly answered the purposes of its creation. It is about as old as it was intended ever to be, and is now ready to wind up its affairs and cease to exist under its present constitution.

II. The world is to continue to increase in wickedness until Christ shall come and turn the tide in the other direction.

III. The chronology of the world must measure out precisely six thousand years at the time of the coming.

IV. The Jews are to be restored; by which is meant that the entire living progeny of Jacob will be gathered together and form a political commonwealth inhabiting the land of Palestine.



These several things must all go together; for, as we are told on all hands, so far as I know, they are essential parts of the system. But there are some objections against these hypotheses which might be stated, it seems to me, without joining the issue specifically.

And, *first*, with regard to the full, ripe maturity of the world, or its old age, that question is argued at length in other parts of this treatise. And here it need perhaps be only remarked that, in support of the hypothesis, I have not known an argument, good or bad, to be attempted. It is nakedly assumed, without a reason, that the world is *old*; that it has about run its course, and is at the termination of its career. The possibility of an error on this point does not seem to have entered the minds of those writers. The world is *old* and *worn out*, and these are its "latter days," because it is old and worn out and these are its latter days. It has not been deemed worth while to look and see whether all the furniture of the world has been used at all, whether any of it has been used to the natural extent of its obvious capability, whether any thing has been *finished*. If men will but stand still one moment and look out upon the world, they will see thousands of things begun and nothing finished. They will see that nationalities have not arranged for the settlement of little petty difficulties without going to war, and slaying millions and ruining millions more. We have learned nothing except very partially; we have done nothing except very partially. We see around us a vast amount of plan and adaptation, but nothing actually geared and interworking. If the world is not in a new, crude, beginning state, then it is a clumsy failure. If system, plan, arrangement may be predicated of the works and ways of the Almighty, then is this world in its infantile state.

*Secondly*. The world will continue to grow worse and worse until it is six thousand years old, when Christ will come in human person, and the entire face of things will be changed.

This proposition, with most cool indifference and complacency, assumes a very important historic fact, which is wholly and undoubtedly untrue. It assumes that the world is *growing worse*. Is this true? Is the world growing worse in morals and religion, or is it growing better? The latter, most assuredly, is true. A very hasty and superficial observation, very sectional and very partial, might prove, or seem to prove, otherwise. The same kind of observation would, on some particular days, and in some particular localities, in the month of April, prove that the weather was growing colder, and that summer never could come; but a comparison of periods, more distant from each other, and more general as to locality, would prove that summer was regularly and unmistakably approaching. The experience of one man, oftentimes, may be, that during one entire day in October, the weather is *growing warm*; but this does not prove that the seasons have forgotten their accustomed changes. A more general experience will prove the very reverse.

And so, in the other case, let account be taken of the entire world at any two periods far enough distant to make an observation, say five hundred or one thousand years, and who will not say the world is improving in morals and religion? What was the state of religion and morals in the world six hundred years ago? or one thousand, or two thousand, or five thousand years ago? Improvement is oftentimes seemingly and may be really, somewhat irregular; and in times and places the real state of society, in this regard, is latent to our observation. It appears better or worse than it really is. But that the world generally is improving regularly and very considerably in morals, in religion, in science, arts, industry, in every thing valuable to mankind, is a truth which is patent to the observation of all men of observation. To deny this is to deny the most palpable historic facts.

An argument, therefore, that holds that the morals and

religion of the world will *continue to grow worse and worse* until six thousand years, and then "a new dispensation" will usher in and take matters in hand to improve them, because they can not improve them under such a *dispensation* as this, can not be a good one. It does not make out a case. It needs no opponent, because it is in deadly hostility with itself.

*Thirdly*, as to the chronology. The second coming must occur, it is held on all hands, I believe, among late writers, at the close of just six thousand years from the creation of Adam. Some consider it necessary to calculate the time to the very month and day, but mostly it is not considered that calculations can or need be made so very accurately. The calculations differ somewhat, or are considered somewhat uncertain. They all come within a few years—four or five or ten at most—so they can not set down the exact time of the event. According to the best millennarian authority the true time is about 1866, or certainly from that to 1870. Some considered it 1864 or 1865. There is a little uncertainty in our chronology, they say.

And so, such scientific chronology as this is put forth in printed books, by men of letters, and sold in book-stores, and men buy and read them, and consider them respectable for science and learning.

But what are some of the simple, well-known truths with regard to ancient chronology? *There is no ancient chronology that is at all reliable.* The true date of the world is not known with any reasonable probability within one thousand years; and, indeed, it is not known with any approach to certainty within several thousand years. This may appear strange to persons who have not taken the pains to inform themselves on the subject. They look into their Bibles and see the date of the world at the head of the columns, and they regard this as a settled matter. But they are greatly mistaken. In many Bibles you will see two sets of chronologies, varying more than one thousand years from each other.

The variation relates to very ancient times, chiefly, but by no means wholly, to the period before the flood.

Ancient chronology is one of the most difficult and perplexing subjects known to learning; and it is one that, in all likelihood, science will never be able to settle satisfactorily. The difficulties are many and of many different kinds. To say that the Bible teaches on the subject, is to say little or nothing. The Bible, indeed, teaches but very little; and the question is, what does the Bible teach? According to some modes of computation, approved by some scholars, the Hebrew versions will place the flood in the year of the world 1656, while the Samaritan Pentateuch places it, by the same modes of calculation, in the year 1307, and the Septuagint in 2262; and Josephus, authority much relied upon by scholars, puts it in 2256. Now, here is a variation of almost one thousand years before the flood. Other modes of calculation differ still more widely. One of the best short treatises on this subject extant is in Appleton's New American Cyclopaedia. We are there told that "the estimates of the real epoch of the creation of Adam, by students of the Old Testament, vary from 3616 to 6984 B. C." And these estimates or calculations, even the outside ones, it is not pretended by any, have been demonstrated to be incorrect; but, on the contrary, though others differ in opinion from them, they are treated with profound respect and consideration by all the first chronologers known to literature.

This subject has had the extensive labors of more than one hundred of the best scholars. Many have devoted many years to its study and research, and among such men we have differences of opinion, not, most assuredly, of five or six years, but of more than *three thousand three hundred years*. And for an author, pretending to write with scientific accuracy on this subject, and give out that the chronological calculations vary five or six or ten years, is, I do not hesitate to say, disgraceful.

I will admit, however, because it is true, that generally,

among scholars who have devoted study to this subject, it is considered probable that we can approach, with reasonable belief, to within from one thousand to sixteen hundred years of the true date of the Adamic creation. Beyond that I can not admit, because it is not true.

Dr. George Smith, of England, is well known in the empire of letters as one of the first authors of his age. He has lately issued three works on oriental history, viz: "Hebrew People," "Gentile Nations," and "Patriarchal Age." In the last-named he devotes considerable space to this subject. He examines, at some length, the chronological numbers in the *Hebrew*, *Samaritan*, and *Septuagint* versions of the Bible, and is decidedly of the belief that the long numbers of the Septuagint have claims to correctness decidedly superior to those of the other two. This opinion on this one point makes the world now very nearly, if not quite, seven thousand years old. Most scholars, I believe, incline to this opinion. Bishop Usher does not pretend that his system is correct. He claims, and no doubt correctly, that his calculations are. It is not likely that there is one able scholar extant, who has studied the subject deeply, who will not, in one shape or other, admit that it is probable that the world, since the creation of Adam, was six thousand years old nearly, if not quite, one thousand years ago.

And yet, without an allusion to the well-known uncertainties investing this subject, it is gravely assumed, as an unquestioned thing, and as the basis of an extensive scientific argument, that the six thousandth year of the world must occur within a very few years of 1866. Such debating needs no opposition, because a case is not made out *ex parte*. It is not shown that it is certain that the chronology of the world will measure out six thousand years within three or four, or even within five hundred or one thousand years, of 1866. An issue can not be properly joined, or ought not to be, until a logical issue is presented; that is, until the affirmant first makes out a case.



It might then be asked if, indeed, we have no biblical chronology that is reliable. To this I reply, first, that I am under no more obligations to answer that question than other men are. I am not responsible for the literature of mankind. I have stated the case briefly, but correctly, and I hold that no man, even partially read, will for one moment question any fact I have stated. But, secondly, we indeed have very much very valuable biblical chronology. Since about the period of Abraham we have it very nearly correct. But the great and wide uncertainties lie before the flood. In that period we not only have no chronology, but we have no history of any sort, or next to none, and the lack of these things is far less important than many would suppose. An error of ten thousand years in the chronology of that period is of little if any practical disadvantage; at least I do not see that it is more disadvantageous than the lack of other history. The practical inconveniences of an unascertained chronology lie mostly in the period between the flood and Abraham.

*Fourthly.* The Jews are to be restored to the possession of Palestine, and be converted to the true faith. Here, also, we have an argument which, without opposition, is unable to stand alone. What is the true and proper meaning of this proposition? Who are to be restored? Who are "the Jews," in the meaning of the proposition? So much has been written, and, as I conceive, erroneously written, on this subject, that I must beg the indulgence of the reader for a few minutes. Please to lay some of the books aside a moment, and look at a few plain, unquestioned biblical facts touching this subject.

It is said that certain Divine promises were made to and respecting the lineal posterity of the twelve sons of Jacob, which are yet to be fulfilled; and they are construed to mean that hereafter this lineal posterity will reinhabit Palestine, and be converted to Christianity.

Now, the point I raise is this: Is it possible that that



proposition can be true when looked at in connection with unquestioned historic facts which stand necessarily connected with it? If I can show that this can not be possible, then I need not argue the question.

The proposition assumes that the lineal posterity of Jacob still exist in the world, visibly distinct from other races; that they are not Christians, but are called Jews, and so *may* be nationalized and converted as above, and settle in Palestine. Now, if this is in itself impossible, then we need have very little to do with the interpretation of prophecy respecting it.

Let us look at some unquestioned history. The sons of the twelve Patriarchs and their families formed a distinct people, and did not mix generally with other people, during the period of the bondage in Egypt and during the journey in the wilderness, the whole forming a period of about two hundred and sixty years. I say they did not mix generally, but they must be understood, at the best and at the first, to be but half-breed descendants of Jacob and his wives; for Jacob's sons did not marry their sisters, but outside. But, after perhaps two or three generations, they *intermarried* among themselves.

But after they entered the promised land, this was no longer the case. *It was neither their law nor their usage, from that time to the coming of Christ, a period of fifteen hundred years, to so intermarry as to preserve their lineal identity.* I am aware that this is contrary to the common notion, but it accords strictly with the history and with the naturalness and reason of the thing. The Israelitish Church was as exclusive, as it must needs be; but the lineal birth-line was not. They were to take in from without all who would come in, and there was to be "no difference" between these and those. They mixed and mingled with all who would come in among them. In Esther viii: 17, it is incidentally mentioned that "many of the people of the land became Jews." To *become a Jew* was to identify one's self with the Church.

These proselytes to the Church, after the first generation, became mingled with the mass. Nevertheless, straight lines of geneology from Jacob were very preservable, and were actually preserved, as is well known. And it is also true that the Church generally, very generally, rather nominally, were regarded the posterity of Jacob. The people prided themselves in that noble and ancient ancestry, and called themselves Jacob. There was no *going out*, or very little, but a constant *coming in*, for fifteen hundred years.

Secondly. About four hundred and fifty or five hundred years after the occupation of Palestine, the Hebrew people divided into two great nationalities, each claiming to be the true Church and lineage, and each proselyting what they could. One party consisted chiefly of the large tribe of Judah, and were, from his name, called *Jews*. The other was the "Ten Tribes," as they are commonly called. They were very hostile to each other generally, but continued national neighbors for about two hundred and fifty-four years, when the Kingdom of Israel, as the ten tribes were called, ceased to exist. The people were carried away captive into other countries, and have not been heard of since, except that ages afterward a mixed-blood portion of them returned and formed the Samaritan branch of the Church.

Thirdly. Judah still retained the ancient name, but, as is seen, were but a mixed-blood portion of ancient Israel. And, in something over one hundred years, they were also carried away captive to a foreign country, and in about seventy years a portion, and but a small portion, of them returned to Palestine.

Now, for one moment, let us trace the Jewish nation, to whom, as a whole, these ancient promises were made, through the history of this captivity, and see where we find them at the close of it. Nearly or somewhere about one-half were carried to Babylon, and in seventy years *they returned*. Who returned? Josephus tells us that forty-two thousand four hundred and sixty-two returned. Not much more than

a mere handful of the leading families returned to Palestine. And what became of the remainder, the great body of the tribes of Judah and Benjamin? Like other people of those ages, they mixed and mingled with the people of earth, and, in a very few generations, lost their national Jewish identity forever. These promises, then, so made, as is supposed, to Jacob, as a whole, now follow not even this branch of a branch of Jacob's posterity, but those forty-two thousand people.

And then, fourthly, in about five hundred and thirty-six years after this, a very important change took place in the lineal history of this now small remnant of mixed-blood people; and, meanwhile, the influx from without was constant, intermingling a foreign blood from without. The Savior came, and the Jews, as this remnant was now called, divided again. In this division it is not known which was the larger and which the smaller portion. The one portion, under the leadership of the Apostles, remaining firm in the Scriptures, receiving Jesus as the Messiah, now constituted the great Apostolic Church, no other person taking any part therein. And for about ten or twelve years, when it had spread into great proportions, and over vast countries, it was still exclusively composed of a certain portion of the Church which was called Jewish before the crucifixion. The other portion of the Church apostatized from the religion of their Scriptures, and set up a false religion in opposition to Christ and the Bible. This apostate portion of the Church took, or rather retained, the name of *Jews*. No body cared what name they went by, and the other party took the name of Christians.

It is a most egregious blunder to suppose that modern Jews *maintained* the ancient Jewish religion. Christians—that is, that portion of the Jewish Church which received Christ—maintained their ancient faith in that they maintained the Christ of it. Those who repudiated Christ repudiated the Old Testament religion; for, exclude Christ from

the Old Testament, and what religion have you got left? None. You have got some names, and history, and forms, and manipulations, but you have no *religion* left but deism. This is the condition of the Jews—the people so-called—since the apostolic days.

I can not afford to enlarge upon this point here; but the reader may find the whole subject thoroughly elaborated in my work on the "Identity of Judaism and Christianity." But these are some of the simple, unquestioned, historic facts.

Now, when we are told about "*the Jews*," and are desired to understand thereby the entire living progeny of Jacob as an exclusive race, we are required to do that which is clearly impossible. There is no such exclusive race. There is no such people existing. There is indeed a distinct people in the world, which every body sees, called Jews, but they are only a small apostate remnant of a fragment of a portion of a very impure blood, descending in fragmentary lines from Jacob.

But where is Jacob to-day? Most assuredly he does not exist as a distinct people. These promises, we are told, pertain to the descendants of Jacob. This can not be. Who are you going to *restore*? The proposition fails for lack of support in its own *ex-parte* frame-work. These present Jews might, for aught that I know, be *restored* or gathered together nationally, preternaturally, or supernaturally, in Tennessee or in Palestine; but that would do nothing toward meeting these promises, for they pertain, we are told, to the entire lineal descendants of Jacob and none others.

This is no place for prophetic exegesis, but I can not but suggest that the Prophets are misinterpreted.

But to this personal second coming of Christ, in manner and form, as is set forth by millennarian writers, I have a far weightier objection than is set forth above. *It repudiates the remedial system of grace we call Christianity.* Is Christianity to be laid aside for a better system? Has it

proved itself a failure? Does it lack the vital elements of perfectability? Who are the who have tested it and demonstrated its inefficiency? Who has shorn its locks and infused the curdling blood of imbecility into its veins? Can a few dashes of rhetoric and a volume of hypercriticism upon a few doubtful passages of Scripture set the Bible against the Gospel of Jesus Christ? Is this Gospel no longer the Gospel of salvation? I will not believe it. It has, in ten thousand times ten thousand instances, proved itself fully capable of wielding the very power of God unto salvation. Its simple instrumentality, geared *as it is*, and with the Savior *where he is*, is capable of wielding infinite power, and of applying it to all the widely diversified wants of mankind, in all the varied avenues of human misfortune. In its own very letter it claims ability to renovate this world, and make it a world of sinless, happy people, where every man shall love his neighbor as himself, and his God supremely. It claims to be a Gospel without any earthly, fleshly emperorship in Jesus Christ.

And now I hold it to be a question of some importance whether this remedial system of grace and recovering salvation is what it purports to be. If it is, indeed, inadequate to the wants of the world, why was it instituted? To what valuable purpose was this atonement for sin—this system of faith, this vicarious suffering, this sacrifice, this presently-working plan of salvation, which is notoriously outside and irrespective of a fleshly, earthly second-coming? One of the best millennarian writers I have seen on the second coming, says, in so many words, "My Bible tells me of no millennium which existing processes are to bring about." And so we have an open and express repudiation of what we call the plan of salvation, or the Christian religion. These "*existing processes*" won't do!

Whatever verbal criticism may be given to the expression of our Savior that his kingdom was not of this world, I do not hesitate to understand him to mean that his kingdom



not only *was* not, but was not *to be* of this world. And from all we learn of him and his character, his office and his work, from his inseparable identity with the Divinity, from his relation to mankind, from his mediatorial position and enterprise, his manner of working the work of human redemption and restoration to the favor of God, of bringing back this revolted world to its orbit of peace and harmony and loyalty—from all this, and much more, we plainly see that his work does not call for a forum among men, for a position of human power, for a civil throne, for a place in the hustings.

According to the whole tenor of Bible religion, from the primeval promise that the seed of the woman should bruise the head of the serpent to the last amen of the apocalyptic lessons, there is, in the wide world and work of mediatorial power and benevolence, no place for a temporal scepter, no use for a mere worldly theater, no sense nor reason in mere mundane political jurisdiction. The idea changes radically the entire policy of the Divine administration. The religion of faith in Jesus Christ becomes a nullity. We are no longer to have faith in his atoning merits and vicarious death, but in the political emperorship of the *man* Jesus. The Savior of the world, *as he is*, becomes a nullity. The Prophets were not teachers of practical religious truth. The Apostles were mistaken as to the essential work and office of Christ; and of him himself it may no longer be said that by the *sacrifice* of himself, once offered, he brought life and immortality to light by his Gospel. We now learn that he is to bring these things to light by means of a human sword, wielded upon an emperor's throne.

I can not exchange the old religion for the new. No, nor can I entertain the proposition to do so. Being committed to the former absolutely, I can not admit the latter as a competitor, nor even weigh its boastful claims to rivalry with either the philosophy or the revelation of the Bible. Being a Christian, I have boarded *this* craft, and



have weighed my anchor and committed myself to the sea. You may eulogize your long-boat, and tell me it is newer and better suited to some shoal waters over which we may have to pass. It may be painted like a life-boat, but I fear it is a death-boat. Candidly, I'm afraid of it. I don't believe there *is* or *can be* any other bark under heaven, among men, by which we must be borne above the shoals and quicksands of these waters but this Gospel, as it is now working. All it requires is to be worked more efficiently.

The Savior, *as he is* and *where he is*, proposes to you and to me, and to all who have lived before, as well as to the millions who shall follow us, that, by and through this Gospel, and without any civil rule or second coming, "about 1866," we shall be so far elevated above mundane misfortune—the mire and clay of all possible earthly degeneracy—that we shall be brought right into personal and happy communion with Almighty God; and that by this means, and this alone, the long-lost glories of Eden shall return to earth, and the bowers of sinless paradise shall adorn and embellish every plain, and every mountain, and every hill-side, moral, mental, and physical, in all this green earth. That is enough. More than this Christ himself could not do in any changed position, nor by any means conceivable to my understanding. So, I don't need these so-called second-coming advantages. Pardon me if I reckon them dear at the asking. Rich as I am in the inheritance of all the affluence of Christ's salvation under the Gospel, these little earthly things would not be greatly desirable. Perhaps an audience and beneficiaries among those who are more needy, who are not Christians, might be secured. Beggars, I am told, are grateful for small favors, but kings and priests unto God are already the proprietors of a city, the very foundations of which are garnished with all manner of precious stones; and the twelve gates are twelve pearls, every several gate is of one pearl, and the streets of the city are pure gold, as it were transparent glass. And there

is no temple therein (nor emperor's throne), for the Lord God Almighty and the Lamb are the temple of it; and this city has no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.

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## CHAPTER LXXXI.

### CONCERNING THE PHILOSOPHY AND SUFFICIENCY OF THE CHRISTIAN RELIGION AS IT NOW IS.

CHRISTIANITY is the religion of nature as well as of God. It is a complete system, adapted to all the possible wants and woes of mankind. There is not a malady, there is not a difficulty, there is not a want nor woe nor misfortune, private, public, individual, social, personal, nor national, in all the wide world of man, that it will not cure *perfectly*. It gears itself perfectly and easily, naturally and philosophically, into all the varieties of exigence and circumstance in which man can possibly be found, with adequate power to restore him from every disability which is in any way consequent upon the acts of Adam. Let it be worked. Nothing more is needed. It is not susceptible of change nor of alteration except for the worse. Let man work up to it, and all is well.

And it is not only adapted to individuals, but to the race. Its promise and undertaking is to repair the ruins of the fall, not partially but wholly. Its undertaking is to hand back the entire world to God cleansed and renovated, and as free from sin as when it came from his plastic hand.

By Christianity I mean the religion written in the Bible, as it is and has been—the religion of Abel, of Moses, the Prophets, Apostles, and of all pious men who live now.

In the progress of these workings, practically, several things became necessary as parts of the plan in its beginning stages. The flood and ministry of Noah; the calling and mission of Abraham, and of Isaac and Jacob and the twelve Patriarchs; the history of the Israelites in Egypt, in the deliverance from bondage there, their journey in the wilderness and occupation of Palestine; the mission of Moses and his successors, the Prophets, and of John the Baptist. All these things dropped in as parts of the pupilage system. Each thing was necessary in its place, and each served its appropriate part; and then the manifestation of God in the fleshly person of Jesus, the son of Mary. All this work is susceptible of a clear and philosophical explanation, though the explanation can not be properly introduced here.

Then God addressed himself to the world as it is. He did not, properly speaking, enact a system of religion; he *revealed* the system which existed in the very truth and philosophy of nature. Any other arrangement would have infringed upon primary truth and natural justice. All was addressed to the human constitution in all its variety, and to the springs of human action and motive wherever human action and motive exist.

When God, in Christ, had finished his work on earth—that which pertained to earth and required the vestments of humanity—he laid aside those vestments as being no longer useful, and renewed his essential spirituality. The Apostles were instructed at the right time and in the right way. Miracles pertain naturally to a beginning state, and so they discontinued. Improvement follows improvement; nature works onward. When Christ retired from manhood, the preliminaries of salvation were all settled. Now nothing is to be done but to work the system.

Christ did not *leave* the world, and *go away* to some other place, in the sense that he might *come back* again at some future time. He is here all the while, as fully, truly, and efficiently as when he preached on the Mount. There is no

*going away* nor coming again, as we would apply these terms to human persons. These words, or those from which they are translated, mean by going away that his mode of existence becomes so changed as to become invisible to us. And he may be said to *come* again as his sin-subduing power in the Holy Ghost may be more apparent and his name be more glorified among men. The Savior is not only here now, but here in the most appropriate and efficient manner possible. For the Savior to introduce himself again in a fleshly, human form would certainly put an end to Christianity—the Christianity of Scripture—and introduce *something else*.

A visible second-coming would be unwise and unphilosophical. The truths of religion are innate, independent, and immutable. And now there are but two ways in which truth can be brought into contact with and impress the mind. These two ways are by *knowledge* and by *faith*, or by what we *see* and by what we *believe*. And we are so constituted that the oftener we *see* a truth the less it affects us; while the oftener we *believe*, or dwell upon a truth believed and not seen, the more it impresses us. This is an important principle in human nature, and one to which religion must needs adapt itself. Any thing, no matter how important, frequently seen, loses its power upon us; while a truth believed and often brought before the mind, increases in its power and impresses us more and more.

And so, a Christ frequently seen would soon be no Christ to us. He would become commonplace and entirely uninteresting in a short time. While we all know that the Savior, in his present attitude, believed in and dwelt upon in the mind by faith, increases our reverence and challenges more and more our adoration and holy feeling. Our religion is eminently philosophical.

Christ to live in the world would be but one man among many millions. With many there would be great curiosity to get a sight of him; and then, for the most part, they

would be disappointed. They saw a man, but no evidence of his being the Savior. The minds and hearts of men would be turned away from what we now call religion, and attention would be directed to the great Man, and the religion of faith in God would be changed into speculations, disputes, and curiosity about mere worldly facts, their character and effects.

Again: This thing we call religion requires but one single change in the moral affairs of mankind. It requires the implantation of *obedience* in the hearts of men, and nothing more. But *obedience* is by no means the mere doing of such things as we are commanded to do. There is properly no obedience but *affectionate* obedience; that is, the doing of things commanded for the sake of the command—from a sincere wish to obey.

Now, how is this principle to be engendered in the soul and become universal by means of mere commands addressed to the external senses? The thing is impossible. As it is, the command laid nakedly upon the soul, is of such a kind as naturally to beget and inspire love to God through Christ, and assimilation to the character which Christ exhibited when he was a man of sorrows. The spiritual commands which religion now imposes, tend always to the increase of affectionate obedience.

In this new state of things, what is to become of the doctrines of religion, as we now understand them, and which stand out in such colossal beauty and grandeur before the admiration of heaven and earth? With our present knowledge of the doctrine of the Divine Sonship, how would it comport with a visible, fleshly Savior? Christianity comes to an end—is superseded by entirely new principles. Jesus Christ, the everlasting Father, the Prince of Peace, has now permanently become a man, living in a certain city, in a brick house, and is a neighbor to Mr. Smith and Mr. Jones. He holds a very high civil office, and also exercises military rule. He has many servants, domestics and others, some



of whom attend to his finances, to see that other men don't defraud him. We are not told how he is to get into office; but his government is to be monarchical, and so is to be unphilosophical and contrary to nature.

Nature and the world and mankind, it is presumed, are to continue to be the same as now, and so this second coming must comport with practical life. Or if not—if nature and the constitution of man are to be radically changed and become something else entirely, something of which we have no knowledge and can understand nothing, then we are talking about nothing—we are not interchanging ideas. Any other words might as well be used as *second coming*; for in that case, addressed to the human understanding, they mean nothing.

If we are talking about Jesus Christ living here like one of us, and being a king or emperor, why, be it so. Let us so understand it. The thing is conceivable, and might be so. I want to understand the proposition in a plain, natural way. The objection I have to it is, that it is unphilosophical, unreasonable, and unnatural; at war with revealed religion, the constitution of man, and the character of God. It sets the Almighty against the divinity, and overturns a system of religion which was calculated and intended to elevate man to the fulfillment of his high social destiny and to communion with his God.



## CHAPTER LXXXII.

CONCERNING THE ATTEMPTED DEGRADATION OF JEHOVAH  
TO AN EARTHLY EMPERORSHIP—A GLANCE AT ITS RA-  
TIONALE.

THIS subject, if treated rationally and practically, must be done in plain common language. To be understood, we must speak what we mean. To describe and understand plain, natural, worldly things, we need no oriental, allegorical phraseology. If Jesus Christ is going to live again, in fleshly form, in this world, and be a king or emperor, and by his power put down other kings and empires, and be a civil ruler among men—if these things are going to come to pass now, in 1866 or 1867, or in two or three years at most from 1866—then let us look at it practically, naturally, and rationally. The thing is as clearly conceivable as that the present Emperor of France will be superseded by some other certain person, or that the President of the United States will be superseded by some certain person, either by election or usurpation, or in some other way. All these or any other political changes are possible, so far as we know. It is perfectly simple and easy to understand that all North America, or all the continent, might become one government—any kind of government—or that all Europe and America might be consolidated in one government. Any national and political changes might happen. Then let us look practically and rationally at the civil and political change which the millennarian writers tell us will come about now, in a year or two. If natural men continue to live here, then, with Jesus Christ, or any one else, to be-

come universal emperor, the civil changes must have some natural aspects easily understood.

Then the President of the United States will either be thrust out of office by violence or be induced to resign voluntarily, or to hold his office as a provincial governor, subordinate, in a civil and political sense, to the universal emperor of all the provinces; and this will also be the case with the emperor of France and Russia, the queen or king of England and Spain, etc., and also of every little petty government in Africa and Asia; and China and Japan, too, must fall into rank and do likewise.

And then these changes are to *come about* in some practical way. We can suppose it to be published in the newspapers, and other channels of information, that the Lord Jesus has assumed man's form, and lives in New York, or London or Jerusalem, or somewhere else, and that he is recognized as a monarch about to assume civil rule in all the earth. Such intelligence, however attested, would scarcely attract attention. Not a king would listen to it nor vacate his throne. True or false, the announcements would be laughed at wherever they would attract sufficient attention. Those who professed to have seen and conversed with him would be treated like the others.

The so-called appearance of Christ in the world is indeed no very new thing. It has happened many times. About 1834, one Matthias, in Jersey City, claimed to be Christ, and was publicly known for several years. He spent much of his time in New York, and a number of first-class persons firmly believed in him; and I chanced to have such a private and personal knowledge of his history, that I could relate some most marvelous facts touching the credulity of some persons in regard to his claims. His private, domestic influence over some families knew no bounds. And it is probable the man himself may have been as much duped as others were.

I allude to cases of this sort not for the purpose of dis-

paraging a true Christ by the production of false ones, but to show that a possible true one would have the same fate.

Men are going to continue as they are, with such slow, gradual changes as natural means will bring about, or they will be moved and changed unnaturally or violently by miraculous force. We are to presume the former; for if the latter is to be the case, then none of us know what we are talking about. We can reason only by predicating our thoughts of the things around us, and by drawing *natural* inferences. And as the world now is, there would be little or no difference between a true and a false Christ, so far as his reception in the world is concerned.

It is assumed that Jesus Christ, *in fleshly form*, would exercise immense moral and religious influence over the world; but this is a mere naked assumption, with neither reason, analogy, nor revelation to support it. He exercises more influence now, where he is, than he did when he was visible and wore the clothing of flesh. It is by no means true that Jehovah is under the necessity of resorting to merely adventitious means of using such worldly, fleshly, and social instruments as you and I would resort to to effect such purposes as pertain to the divinity.

Indeed, there never was any such *coming into* the world on the part of the Savior as Millennialists seem to suppose; indeed, it is very far from being true that Jesus Christ *came into the world* in the days of John the Baptist, and that he *went away* again. No Christian man believes that these words are used in any sort of literal sense. They are highly figurative, and represent a mere appearance, and by no means a reality. He is no more *here* or *absent* at one time than at another. What was called the "*coming*" of Christ before, was no real *coming* at all, any more than it was a *going*. It was the manifesting of the Godhead to our senses. And this was not done for the purpose, by any means, of giving Christ power, or additional power in the world, but for very different purposes.

It remains therefore to be shown, or at least there should be produced *some* testimony of some kind which would go to show, that the Savior would possess more moral and religious power over the hearts and lives of men in a fleshly form, and as the civil ruler of the people, than in his present position and relation to mankind.

This has not only not been attempted to be shown, but the supposition would seem to be entirely out of the question and even ridiculous. Look at it a moment in the plain, practical light of common sense.

We are to suppose him to appear in *this* world, *as it is*, and to be *a man*, like other men, with the exception that he is Messiah; and that those who can be induced to do so, will *believe* that he is. Well, all this we have seen once, and his human appearance did not seem to give him additional power even in the little province of Palestine, much less in the world at large. Generally he was unknown; and in the neighborhood of his acquaintance, some three hundred miles in extent, in the course of his life, he commanded even the respect of only a few thousand Jews. The Romans knew him only as a by-word, and he has not even a place in their history.

To suppose that Jesus Christ is to enforce order and good behavior, to spread and inculcate good morals, and to deepen religious truth in the hearts of mankind by means of a personal, human agency, is, in my view, to degrade him to a degree bordering, at least, upon sacrilege. He would live in some city, or town, or country, in a certain house, and other men and families would be his neighbors; he would hold what is commonly esteemed a somewhat higher office than Mr. Johnson or Mr. Napoleon, or these and those other men, many of whom at least are distinguished more for ignorance and wickedness than for higher and better qualities. It might be said or imagined, perhaps, that he was an emperor, and that his civil jurisdiction extended

beyond the Atlantic and beyond the Pacific, but really and practically the thing is impossible; and neither poetry, romance, nor rhetoric can make it otherwise.

To look at this thing in any practical light imaginable, stripped of the romance and oriental verbiage in which it is clothed, it humiliates the name and the greatness of Jehovah, and brings down his crown from the high and pure emperorship of the universe to the dirty shambles of earthly contention, in a manner which, in my eye, looks abominable! And to what purpose? For what good? Why? What advantage is there or *can* there be in it? These are questions which are not satisfactorily answered by the wild cry, "He's coming! he's coming!" Indeed, he is not "coming," in that sense, for he is here now. He has never been away.

And, on the other hand, all we have from millennarians on the subject is vague, indefinite, impracticable, and so void of detailed description and naturalness that no man can understand and comprehend it. There is a wild sensational cry about "coming, coming;" but this, however much of oriental flourish or displays of rhetoric there may be about it, does not meet the case. This is a reasonable and natural world, and the men in it are natural men, and we can understand only natural things when men and governments and civil jurisdiction, and the like, are spoken of. I defy any man who believes in millennarianism and second coming, as they paint it—for they do not describe it—to tell me *what it is* that he believes, and make his belief *fit* the existing facts of this world now around us.

What conceivable form and circumstance must attend the second coming in order that the tens and hundreds of thousands and millions of kings, emperors, princes, presidents, nobles, officials, generals, admirals, and subalterns, taking them as they are, should be induced to relinquish their offices, give up their existing governments, and submit to the rule of some new emperor or prince said to be Christ?



What care these high-headed, ambitious officials, nine-tenths of them, for Christ? For a little promotion and a few thousand dollars, they would hurl him from his throne to-day, if they could. Look at these men as they are, and then decide these questions. To influence men, you must approach them through natural channels and with natural instruments.

And I repeat that the supposed second-coming must be an introduction to this world as it now is, in its present condition. It is to meet nature as we now see it, the constitution of man and of society as they now exist. Man, with such habitudes, passions, susceptibilities, desires, and feelings as we now see, is to meet and receive the Savior in the form of a man. And if this is the case, why, be it so; we must meet it and look upon it in that light. But if this is not so, and the system of nature and the constitution of things is to be changed, so that Jesus, in coming, is to meet some unknown and different state of mankind and of nature from what we now see, then what are we arguing about? In this supposition nothing is affirmed, nothing is denied on the subject. The argument is about nothing conceivable by the human understanding. The whole subject, in gross and in detail, lies entirely beyond the human intellect as we are now constituted. In this case, to say that "Christ will come again in 1866, and reign humanly and visibly over all the earth as a civil ruler for one thousand years," is to utter some words that have sound, but they have no meaning whatever, so far as human ideas are concerned. Nothing is affirmed, and therefore nothing is denied.

And to suppose that the great Godhead is again, in the present state of things, to visit the world in fleshly form, in order to take charge of the world, that he may thereby control its morals and improve human conduct, and implant the love of God and obedience to him in the hearts of men, is—thoughtlessly and unintentionally, it may be, but is, nevertheless—to degrade the Almighty so far as to suppose



him under the necessity of resorting to earthly instrumentality to accomplish his great moral purposes. Such little things as civil office and worldly physical rule, the issuance of orders here and there for this and that subaltern, may be a fit instrumentality for such creatures as we are, who belong to earth; but, mercy on us! who can suppose the great Jehovah to be under such necessities?

And I beg to repeat that the manifestation of the Deity, which was made eighteen hundred years ago, was for no such purposes as these. Totally different objects and ends were subserved by it. He did not exercise nor attempt to exercise worldly control. He was not even highly esteemed among men, except among the Jewish people. And then, as now, there were those who thought that earthly means would be of great service to him, and sought to make him a king; but he rebuked them, and showed them that his kingdom was not of this world; which expression we propose to look into in another chapter.

Millennarians have fallen into the very same error that many of the Jews did. They mistook what his "coming" meant. They supposed that now he was *absent*, and when he would *come*, like a man previously absent, he would be capable of wielding great temporal power. They were in gross error. A fleshly body gives him no additional power. He possesses "all power" without any such human instrumentality as you and I would need. The idea that a civil office would be useful to him is in the last degree humiliating and degrading.

Moreover, there are four different things in the providence of God spoken of in Scripture language, as a *coming*, or *day of coming*, and other similar expressions. (See 2 Sam. xxii: 10-12; Ps. xcvi: 2-5; Isa. xix: 1.) Extraordinary displays of Divine power are called *the coming*, *the appearing*, *the presence of God*.

*Second.* He will *come* to destroy the *Man of Sin*. (See 2 Thess. ii: 8.)

*Third.* He will come to release his people from their present trials. (1 Cor. i: 8; Phil. i: 6; 1 Thess. v: 23, and other places.)

*Fourth.* In Matthew xvi: 27, and elsewhere, his *coming* is spoken of to judge the world in righteousness. This last refers to the great assize, or general judgment; but, let it be carefully marked, this is *never* spoken of as at hand, or a thing near, but as something pertaining to the future providence of God.

In the first of these cases, the *coming* relates simply to the outpourings of his grace in the revivals of religious power among men. The second class of cases indicate his universal antagonism with the great master-spirit of evil, and that he will so *come* as to overpower his adversary. Thirdly, he will so *come*, or so manifest himself among his pious followers, that they may be shielded and protected by him. And the fourth class of cases, where he is spoken of as coming, relates to the judgment-day, upon which subject we will speak in another chapter.

This "coming" is, therefore, all within the regular precincts of practical, human, earthly Christianity, just as we see it progressing now, except the fourth class of cases, which relates to the closing scenes of our regular religious system. And let it be repeated, and let the examination be made, this last class of cases, where the Savior is spoken of as *coming*, never indicates, in any form of expression, any thing near at hand, but only generally, as the final issue of religion.

## CHAPTER LXXXIII.

"MY KINGDOM IS NOT OF THIS WORLD."

WHEN Jesus was before Pilate, undergoing an examination preparatory to his more public trial, Pilate explained to him particularly the nature of the charges alleged against him—one of which was in the nature of what we would call treason against the government of Cæsar; that is, that he was preparing to assume civil control of the Jews, in some form and to some extent. This the Savior denied unqualifiedly, and the brief synoptic reply which we have in our history, is in the words at the head of this chapter: *My kingdom is not of this world*; and he explained, further, that if his kingdom were of this world, then the Jews would fight for him. Pilate did not understand how it was that he could speak of the Jews as his people or subjects, or, as in our translation, his *servants*, and of his own kingdom, and still he exercise no official or kingly control over them; and Jesus explained himself further, that he exercised authority over them, it was very true, but this was in no sense civil authority, exercised in their mode, but a control over their hearts and consciences, exercised in a very different manner.

This explanation was perfectly satisfactory to the Roman official, for he so declared himself immediately afterward. As he well understood the matter, neither he nor his government had any concern about this kind of *government*, or "kingdom," of which Jesus spoke, whether he did truly exercise it or not, since it was wholly different from the government of civil rulers; that is, that if it was any government at all, it was exercised in some form or mode of which he had no conception, and, therefore, about which he had

no concern. The Savior explained the difference, or might have explained the difference, between *his* mode of governing and that of Cæsar, as far and as fully as the Roman could understand it; at least he explained it sufficiently for the purposes then in hand.

There are two kinds of government, and but two, which can be exercised over man as he is now constituted. The one controls his *muscles*, and the other his *heart*. The former is generally called *civil*, or ecclesiastical, and the latter *moral*. They are in their nature distinct, and can not be exercised conjointly. The one is adapted to human and the other to divine hands. It is true, that in some forms of human government, we may recommend moral thoughts and feelings, but we can not enforce any law respecting them. In the one case, the infringement of the law is ascertained by testimony as to external actions; in the other, there is no testimony—the arbitrament is between the naked soul and the omniscient Lawgiver. In order to the exercise of the functions of the former government, a human personality and faculties, and an earthly residence, are necessary; but in the latter, all such instruments are utterly useless.

This former, or human government, in the feebleness of language, is, perhaps, properly enough called a *government*; but, as compared with the latter, it is next to no government at all, and scarcely deserves the name, or at least it is as much inferior to the former as a man's flesh is inferior to his soul or to *himself*, or as man is inferior to God.

The Divine form of government is *in all respects* essentially invisible. Its seat of power, its instrumentality, accusations, trial, convictions, and punishments are all completely invisible.

And it is absolutely perfect, complete, and incapable of being strengthened, improved, or of being rendered more efficient by any physical or visible instrumentality, or, indeed, in any way. A human position, office, or instrumentality of any kind, would be as useless in the hands of the

Almighty, for any purposes of government, as they would be for purposes of improvement in holiness, in happiness, in power, providence, or any other things, aims, or ends, either objective or subjective.

It would be no more absurd to suppose that a farm, or a house, or money would be useful to the Almighty for sustenance, than that a position on earth would be beneficial to him for purposes of government. A carriage might be useful to you or me for transportation, or medicine for health, or a book to gain knowledge, or arguments to convince the judgment, or faith to render truth useful; but it looks like sacrilege, or, at least, a great want of wisdom, to suppose that any such human instrumentalities, or any earthly position or thing, could be useful to the Almighty in carrying forward any of his operations.

Now, Pilate thought that because he held office he was a governor, and that Jesus was not; and so millennarians seem to think that if Christ were only upon earth, and in as good a position as Cæsar or the Russian Czar, that it would afford him great governmental power and facilities. They are both mistaken. When Jesus talked with Pilate, he possessed, then and there, ten thousand times multiplied, more governmental power than both Pilate and his master. Even David, as he was once situated, could not go in the king's armor. It would have been indispensable to another, but was worthless to him.

Jesus might have replied to Pilate, "Yes, I am a king, and both you and your master are my vassals. You are under my immediate control this moment. You hold your places only by my sufferance." But Pilate, being in this respect a millenarian, he could not conceive how Jesus could exercise authority without a palace to live in, and purple robes of office, and a metallic scepter, and the acknowledgments and obsequious recognition of the multitude.

"My kingdom is not of this world." Literally, and in the sense millennarians seem to understand this expression, it is



not true, and therefore must not be so understood. Christ's kingdom, the proper place of his rightful rule, the subjects of his government, and the theater of his authority are all *of* and *in* this world. His authority is exercised simultaneously in and over every part of this world. Every man and every thing in it is directly and immediately subject to his government at the present time and at all times. His kingdom is fully, practically, essentially, and, in the largest sense, *of this world*. The true meaning of the expression is, that his governmental authority is not exercised by means of earthly instrumentality. He does not govern in that *mode*, but in another; and this other manner of governing is more efficient, more potent, more available every-where, ten thousand times multiplied, than this little toy-like thing we call government, which issues from a merely earthly position in order to its exercise.

And has Jesus Christ lost his power to use supernatural instrumentality? Is he reduced to the necessity of seeking an earthly position in order to make his power available? What has happened to the Almighty that he can no longer proclaim, in the words of high commanding authority, far, far above fleshly rule, *My kingdom is not of this world*?

No, no, nothing has happened to the Almighty. His government is the same now it always was—a spiritual government of inconceivable efficiency and power. Its jurisdiction is unbounded. It is here now in all its Divine efficiency. A visible, worldly position would have no more tendency to give it force or render it practically available among men, than a few dollars would increase his wealth or a few earthly trifles add to his personal comforts.

The idea of a visible, worldly, physical control over this world, or the people thereof, by the great God, is absolutely preposterous. It ignores all his supernatural greatness and degrades him to the level of his own creatures. *His kingdom is not of this world*.



## CHAPTER LXXXIV.

"THIS SAME JESUS WHICH IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."—ACTS I: 11.

THIS is regarded the great proof-text of millennarian writers. It shows, we are told, that as Jesus left the world on Mount Olivet, eighteen hundred years ago, and ascended into heaven, so, at some future time, he will return to it; and that the return will be in *like manner* as was the departure. A literal construction of this text is peremptorily insisted on; and it is claimed it proves the second-coming beyond question, except as to the time.

The history tells us that the Apostles were with Jesus at the Mount of Olives, near to Jerusalem, about forty days after the death and resurrection, and then what is commonly called his *ascension* took place in their presence. He was supernaturally lifted up from the ground and moved off out of their sight, and a cloud overshadowed him, so that he was no longer seen; and the disciples then saw two angels, or two men in white, standing by, who spoke to them in regard to the disappearance of the Lord, and closed their speech in the language above, that Christ would *come again in like manner* as he had departed.

Now, the question is, what are we to understand practically and literally in regard to this transaction? What really and truly happened, and what was said by the divine messengers, prophetically, as to the future?

These questions, in this practical sense, have elicited various conjectures from commentators and critics. Indeed, not many have attempted to stand square up to them, and

venture a plain, rational opinion. For my own part, I frankly confess, I would not like to risk my own conscience, and what little reputation I may chance to have, in an attempt to give these three or four verses an affirmative explication, and the occurrences themselves a sensible rationale.

There are those who find no difficulty whatever in giving a clear, sensible exegesis of any Scripture, especially those where most scholars find the most difficulty, and they wonder that any men are found so dull as not to see the practical meaning clearly and beyond question.

It is well known to all prudent men, and generally it is not disputed by any, that there are numerous passages of Scripture of a descriptive, affirmative, or historic character, where the occurrence spoken of was of such a nature that it can not possibly be comprehended and well understood by man with his present endowments, especially in the present early condition of the world. Human language can not describe the thing, of course, because the human mind can not grasp it. Language is employed only to convey ideas after they are formed; and if the idea be but partially or faintly formed, the language must necessarily be correspondingly defective. The passage before us, as I think, alludes to one of those transactions. The real things which happened can not be fully understood, because we can but very faintly and partially discern some spiritual things.

But if we can not understand and fully comprehend the transactions of that occasion, we can, nevertheless, understand some things about or in relation to it. If, for lack of natural faculty or otherwise, we can not fully comprehend all that this language does mean, we can, I think, understand and determine some things it does not mean.

And here, again, we must be reminded of an axiom in the elucidations of religious truth which must be universally assented to. It is one of the primary truths of religion; and when we lay down an axiom, let us not depart from it for mere convenience' sake nor for any other sake.

The divinity, visible or invisible, embodied in the flesh of Jesus, or existing in any other mode, never does *come* to this world nor *go away* from it. He does not *go* from place to place, like a man or another animal. He is absolutely and universally omnipresent. He is present at any one time and place in the same way and to the same extent as he is at any other time or any other place. Jesus, the man, may *go* to Bethany or to Jerusalem, but Christ, the Logos, is always in all places.

Now, if the reader can not fully and rationally comprehend that idea, perhaps it may be for the same reason that I can not understand it. We both know, however, that it is true, and some of us know that truth is not always dependent upon our comprehension of it.

Then it is not literally true that Christ, locally and topographically, went *up* or *down*, or *east* or *west*, from the Mount of Olives, nor from any other place, on the occasion under consideration, nor on any other. Neither revelation nor reason can, for one moment, tolerate such an idea.

What was really done, I repeat, is not, I think, given fully to us to know. The appearances to human sense, and the reality, too, so far as human sense can comprehend it, are, I grant, about as well stated in the text as language could conveniently do it; but when a man tells us that this language of Sacred History "must be understood literally," he states that which both he and every one else knows to be impossible.

I believe in many things which I do not understand. I believe in animal and vegetable growth and procreation, though I can not understand them; I believe that water will run down hill when unobstructed, though I can not understand it; and I believe in the transmission of ideas by various means—in seeing, in thinking, and many other moral, mental, and physical phenomena which I can not possibly understand. And so I believe in God's existence, though I can not possibly conceive of any mode in which

he can exist. I believe, also, in what we commonly call the *resurrection* and the *ascension* of Jesus Christ, though I think these words are about as beggarly as are my ideas of them in their powers of description. But I do not believe that the Christ—the Logos Jehovah—ever *went any-where*, as we would apply that verb to the actions of an animal.

They tell us he “*went up*.” Then, the Mount of Olivet being in the eastern hemisphere, he went in the direction we, in the West, would call *down*. *He changed his mode of existence*, either absolutely or in its relation to human vision; and he did this in some mode or manner, or under some appearances, incomprehensible to you and me, even if we were told it by an angel.

Great stress is laid on the words, “*in like manner*.” This, we are told, means that he will *come down* precisely in the same way and circumstances as he *went up*. Every thing is to be “*in like manner*” in all respects. But, first, I can not see that this is possible; and, secondly, it would totally defeat the arguments of the second-coming writers.

“*In like manner*” in what respects, I inquire? I can conceive that, regarding him as a mere human person—as Jesus, but not as Christ—he might return with the same body, but he could scarcely reappear to the same persons, nor in the same general circumstances; or, if he were to do so, it might not be a desirable spectacle for the world to behold. The body which Jesus then had, though in itself pure, was, nevertheless, an abused, persecuted, and crucified body, and possessed of very little worldly honor.

It seems to me, therefore, though perhaps I ought not to judge in the matter, that if these favorite words, “*in like manner*,” were properly analyzed and given their logical meaning and no more, that they would prove a cumbrous disadvantage to the second-coming doctrines. They prove too much, and therefore, the logicians tell us, they prove nothing.

If men would not be so hasty—would suffer the world to

live on and not incite each other to infanticide upon it, it would grow, develop its resources, and put on the ruddy budding of manly boyhood in due time, and in its maturer years present a state of things in which the text before us would be more easily construed, perhaps, than in the twilight in which we now view it.

Jesus Christ has conquered death and the grave; he has led even captivity itself a captive; he ascended up on high, and will "return"—*appear*—be powerfully and wonderfully among us, and judge the world in righteousness, and be the acknowledged King of kings and Lord of lords.

And if it be said that this is figurative language, and its meaning can not be clearly and logically conceived, and that it can not be literally true, I reply, it is the best language I have, and if it be not literally true, it is because it has far *more* than literal truth in it.

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## CHAPTER LXXXV.

HUMAN ADVANCEMENT MUST BE SUPPOSED TO BE EQUAL,  
FINALLY, TO THE NATURAL CAPACITY FOR IT.

CAPACITY proves design; and capacity unfilled, unused finally, is evidence of error. A child, or the most ignorant person, has the natural capacity of the educated man; and if all persons were to die in childhood or illiterate, and the world close its career in this way, it would present a most disgraceful failure, because a vast provision was made for nothing.

Man was created, and for a time lived sinless. This is his normal condition. But he had, nevertheless, a *liability* to sin; otherwise, moral free agency would be impossible. He did violate God's law, and this irregularity was so great



that it developed in man's character the natural antagonism between holiness and unholiness; and it formed in him a very large ingredient in the stream of inheritance that descended from him. This difference is the sad patrimony which Adam left to his children. And now that which was primarily only a *liability* to sin became a *tendency*. The distinction is important. This tendency to sin is universal, and must continue so long as man continues to be the posterity of Adam.

But even a tendency to sin, however strong, is not sin. No man is to blame for possessing it; he is to blame only for not resisting the tendency, since Christ offers him sufficient assistance to enable him to do so.

Now, in these circumstances, what was the mission of Christ to the world? *What did he come to do?* Did he come to mitigate a few sorrows, to give a few lucid explanations in the science of religion, to restore a few dead people to life, and, finally, to effect the salvation of one in a thousand of the human family? This supposition would be to take a very narrow view of the Divine plans. The programme of the Emmanuel was much larger, deeper, more extensive.

Christ came to *restore* the world, not partially but fully; he came to *cure* the world, not partially but fully; he came to *rebuild* the ruins of Eden, not partially but fully. He intended complete success; and to this end he set on foot the machinery we call Christianity, intending to work it, as he first geared it, until he should accomplish the work, and then hand the world back to his Father as good as it was before.

Still, man could not be restored to a mere liability to sin only from philosophic necessity. He must even have the tendency also. But his surrounding circumstances, making up his social, moral, and religious condition, could be rendered so favorable that this tendency would be so overcome that it would be merely nominal, and, practically, sin would not



happen. This is clearly possible without disturbing any of the laws of nature or the constitution of man.

And this further point must be kept clearly in view. In all that God has done or contemplated in and about the restoration of man to the favor of his Maker, he has not, in one jot or tittle, disturbed or changed his moral, mental, or physical constitution, his susceptibility to impressions from without the laws of progress, nor the springs of human action. But, leaving these all where they were, he adapted the restoring instrumentality to them as he found them. Every thing, therefore, which belongs to the renovating process is, and must be, eminently philosophical and natural. The work could not be done in a day, nor a century, nor a few centuries. It was a work of time; how much time no man can tell. The process has been going on six or seven thousand years, and we plainly see that a little has been done, but, comparatively, only a little. Miracles are not to be looked for now. They naturally belong to the very opening processes.

And now we proceed to inquire *how far man is CAPABLE of improvement*. What is his capacity for advancement in his moral, mental, and physical endowments? Is he chained to a position, or what is his susceptibility of advancement?

We can imagine a Pitcairn's Island, the inhabitants of which are but a remove from savage life, but possessed of a Bible and one or two sensible persons. At the end of fifty years, we visit them and find things very much improved, and at the end of one hundred years, we find them in a state of high advancement in every thing. The arts and sciences are in a most advanced and flourishing condition. There is a church in every little neighborhood, and three-fourths of the people are solidly pious, and literature and philosophy are very highly cultivated. And at the end of another hundred years, and another, and another thousand years, we again and again visit the island, and every thing is wonderfully advanced; but I know not how to describe

the condition of the people now, for I have no comparisons. Every man was a scholar and every house a house of prayer, and many of the children were what we would now call well-informed, and young men of twenty would compare well with our very best statesmen and theologians.

One can easily imagine that children born in such circumstances, of such parents, generation after generation, would be a noble stock. Longevity would be greatly increased. The face of the country would present the appearance of elysian richness and beauty far surpassing our present means of description. Every thing seemed to co-operate with every thing else in rendering the face of nature rich, beautiful, and useful.

Without doing the least violence to nature, all this and much more may be supposed; and we may suppose, too, that this island colony is a miniature picture of this world, in which the periods and scale in other respects are enlarged ten or a hundred-fold.

In thus imagining very long periods of time, we must remember that our ideas of periodicity are cramped into lilliputian dimensions by the mere adventitious circumstance that our lives are restricted to the brief period of one hundred years or less. But we are inquiring into the *capacity* of man for improvement—for upward progress. In this inquiry, our experience furnishes us but little assistance; but it must be answered. Where is the point beyond which improvement *can not* go?

I do not intimate that earthly improvement will be interminable by any means; but I do hold that both reason and revelation testify that it will, at least, extend so far as to extirpate the last vestige of disadvantage resulting from the sin of Adam. *The theater of the FALL is the theater of the RESTORATION*, and the restoration must be completed *HERE*.

Two things are pointed out in Scripture unmistakably. First, the means set on foot for the restoration is the Christian religion; second, that that system, as it is now work-

ing, is calculated and intended to work improvement until the world shall become *sinless*.

*Then the world will yet be what it would have been if Adam had not sinned.* Every thing may not be restored to the same *form*, but every thing will be restored virtually to the same condition. Every thing unfortunate or disagreeable in the consequences of Adam's sin will be done away. I include the evil that is in every thing—natural death, moral corruption, labor—all, all. Sin produced disease; but the patient will recover, and will stand upon the earth well—entirely well. Christ came to restore the irregularity and to place the world back in its former orbit.

Did sin produce death? Death is a mode or means by which we are changed from one form of existence to another. This form of transfer may continue, and yet its outward circumstances may be so meliorated as to take away all that is disagreeable in it.

The common notion is, that before the sin of Adam every living animal continued to live, and that the sin had the effect of changing the law of nature, and so, afterward, all animals, man included, *die* nearly as fast as they come into the world. But this reading of the Scriptures is most certainly incorrect. Geology testifies, beyond the possibility of error, that before that time there were untold millions of deaths of both animals and vegetables. Death is a primary law of nature, pertaining to this globe at least. The Scripture is misunderstood. There can not certainly be a difference of opinion among men of reading as to the testimony of geology on this point; and so this stiff, mechanical mode of construing the Scriptures must give way to a method of exegesis more rational and more natural.

What is called *death* is not the *change* of this mode of existence for the next, but the *manner* of the change. Death is an infliction. And the change itself, so far from being necessarily an infliction, may be very easily supposed to be the most blessed, cheerful, and desirable thing imaginable.

Strip it of all pain, fear, and apprehension as to the future, and let there be a sweet and sure anticipation of great and ineffable good, and where is the infliction? It is easy to see that if you take away the external circumstances which now make death seem a misfortune, that it might be as desirable to all as the bestowal of a fortune would now be to any.

But if there were no death at all—that is, no change at all—but this fleshly, organic mode of existence were to continue changelessly, then there must necessarily be a great monotony of existence to a very few, which, on the whole, would be any thing but a desirable benevolence to the entire race of mankind.

The law of death to all—that is, the law of change from this mode of existence to the spiritual mode—is one of the most benevolent arrangements of our benevolent Creator conceivable; but the *death* denounced against us as a penalty is the connecting with this change those things which make death sorrowful. I repeat, therefore, that death is not the *change* from this life to the next, but the manner of the change.

A more unimportant question, in this connection, could scarcely be suggested than the *length of time* necessary for the restoration of sinless peace to the world. Periods of time are merely relative and not positive. A million of years is a very long time in some relations, but in others a very short time.

Both nature and revelation, therefore, unite in testifying to the complete renovation of this world under the Christian system which is now working. This, then, will be a new heaven and a new earth, wherein will dwell righteousness. The capacity for improvement in both man and the world will be completely met and answered by Christianity and its natural accompaniments, in the course of the current history of religion, without any radical change in the plan of operation.

In another state of existence man may have other and

additional capacity for improvement to be met there. That is another question.

The Gospel, as it is, is the grand and universal elixir of life. There is balm in Gilead—not in some imaginary and unknown Gilead to come up in some changed future, but in our own mountains. Man will be cured. The year of jubilee will be celebrated here. With our own eyes, man shall see the distant headlands, and then survey the broad plains of the land of Beulah, and with our ears we shall yet hear the very bells of the city of God as they chime the jubilee of universal redemption.

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## CHAPTER LXXXVI.

### ON THE INTERPRETATION OF PROPHECY.

A FEW observations, and not many, are needed here on the interpretation of prophecy. We have no little of mis-teaching on the subject. No Scriptures are so abused as the prophecies. They are made to sustain almost every hypothesis, and prove almost every doctrine, true or false. Indeed, in the way they are frequently used—to take an expression or sentence at a time, independently, construing the allegorical words to mean what they oftentimes seem likely to mean or somewhat resemble—almost any fancied notion *in the future*, may be seemingly proven by them, and with, oftentimes, a fair-looking plausibility.

In the first place, future events—things which may and do happen—are not generally intended to be *predicted* or *foreseen* by means of prophecy. Prophecy is for a higher, nobler, and more useful purpose. To *foresee events* might answer the demands of a morbid curiosity, but could, perhaps, never be of any religious advantage to any one.



The chief, if not the sole end of prophecy, properly so called, is to demonstrate the truth of revealed religion theoretically; that is, to irreligious persons. To religious persons this is not needed. They have a higher demonstration; viz., consciousness. Prophecy foretells, or, more properly, forewrites, events. But it does not, hence, by any means follow, nor is it true, that prophecy enables one to *foresee* events or to foreknow them.

Although events are forewritten in prophecy, they are always so, allegorically or otherwise, highly figuratively written, that particular events can not generally be foreseen; but when the event happens, then it becomes clearly identical with the writing, and the meaning, before obscure and uncertain, now becomes plain and unmistakable.

Take, for instance, one of the plainest and best-known historic subjects of prophecy—the destruction of the city of Jerusalem. It is now agreed, on all hands, that this was written of and minutely described, in many particulars, long before it happened. But before the event, the descriptions were obscure and uncertain. An intelligent reader could see some wonderful catastrophe away in the distance, but the writing could be understood only in a very general way. But when the city was destroyed, then all was seen unmistakably, and the descriptions were apparent.

The death of Christ was forewritten by Isaiah with most wonderful accuracy and perspicuity; and yet the descriptions were, much of them, in such highly figurative language that no one could clearly *foresee the events*. A very general idea was all that could be known. Indeed, as to events, particulars, the things to happen, little or nothing was or could be foreknown. The design of the prophecies was not to inform people of what was in the future. Some of these prophecies were very obscure and quite unintelligible; but when the event happened, then all became plain and palpable.

And so the coming of Christ was abundantly forewritten by several prophets, and very much of his history was par-

ticularly mentioned in very minute detail; and, yet before the event happened, nothing could be gathered but very general knowledge. It was not known how or in what manner the Savior would manifest himself to mankind and favor his people; it was not known whether he would be visible to natural sight; whether he would be recognized or distinguished from other men; whether he would be a civil ruler or would exert his influence in some other way. Indeed, nothing in detail was known. It was known in general terms that he would, in some way, bring great benefits on the Church. Beyond this, much was conjecture.

And yet the Messianic prophecies were, in this respect, strikingly peculiar and very different from all others in all revelation. They portrayed details and particular facts in the prospect far more intelligibly than any other. Indeed, for reasons which can scarcely fail to be apparent, they were the only prophecies ever intended to enable men to foresee particular events with approaching distinctness. The events of prophecy, with this great and remarkable exception, are seen *afterward*, not beforehand.

And so it is, that all *looking forward* to pry into the meaning of prophecy, has, with this exception, proved so many failures, from the days of Christ, at least, to the present time. When the event is seen, then the identity with the writing is seen.

And just so in regard to what is called his *coming again*, or his appearing the *second time*. What visible, sensible manifestations it may take on; how the events attending it may resemble any thing in human experience; *how* the Church, in the future ages, may be exalted and benefitted by the Savior, it is worse than folly for us to attempt to conjecture. There are some few things about it we may regard as certain. We may very safely conclude that no sudden or violent eruptions in God's providence are going to occur. Second. The steady, regular, forward moving laws of God now in existence will continue. Third. Knowledge and

religion, with all their natural concomitants, will continue to increase. Fourth. God, in Christ, will continue to be victorious over all opposition, *ad infinitum*. Fifth. The theater of the curse will be the theater of its cure. Sixth. The means and instrumentality first set on foot will prove sufficient, and will continue to work as it was first put to work.

This much we learn both from revelation and from reason; but beyond these general features of the future, all is conjecture and speculation, and must end in disappointment.

There are certain rules for the interpretation or reading of the prophetic writings, which have been, with great care and labor, evolved into hermeneutics, and which, with very little or no variation, are uniformly relied upon by all biblical scholars, saving and excepting, always, those writers who have something in hand to prove, or who interpret for the purpose of proving, some favorite hypothesis. A few of these rules may, with profit, be copied, in whole or in part, in this place. I copy from "Horne's Introduction," which is generally if not uniformly regarded the best work on this subject extant. For further information, I refer the reader to that very profound work.

"I. As not any prophecy of Scripture is of self-interpretation (2 Pet. i: 20), or is its own interpreter, the sense of the prophecy is to be sought in the events of the world, and in the harmony of the prophetic writings, rather than in the bare terms of any single prediction."

On this point we have quoted from the very learned and sober-minded Bishop Horsley: "Not any prophecy of Scripture is of self-interpretation, or is its own interpreter, because the Scripture prophecies are not detached predictions of separate, independent events, but are united in a regular and entire system, all terminating in one great object—the promulgation of the Gospel and the complete establishment of the Messiah's kingdom."

"II. In order to understand the prophet, great attention

should be paid to the prophetic style, which is highly figurative, and particularly abounds in metaphorical and hyperbolical expressions."

'IV. Particular names are often put by the prophets for more general ones, in order that they may place the thing represented, as it were, before the eyes of their hearers; but in such passages they are not to be understood literally."

"VI. The order of time is not always to be looked for in the prophetic writings, for they frequently resume topics of which they have formerly treated, after other subjects have intervened, and again discuss them."

"VII. The prophets often change both persons and tenses, sometimes speaking of their own persons, at other times representing God, his people, or their enemies, as respectively speaking, and without noticing the change of persons; sometimes taking things past or present for things future, to denote the certainty of the events."

These and many more rules which I have omitted are explained and illustrated very plainly and satisfactorily. If the reader will turn to them, which, in the edition mostly in use, he will find to begin at page 388 of volume I, or by the subject, from the index, in any edition, and read but a few pages, he will see the utter fallacy and uselessness of much recent speculation which we have put forth on this subject. He will see that men, who ought to know better, and perhaps do know better, either to make books salable, or for some other purpose, interpret the prophetic writings in utter disregard of well-established biblical hermeneutics.

If the reader has not "Horne's Introduction" at hand, I beg him to turn to any other respectable author on biblical criticism, of which there are many in all theological libraries.

But if it be not intended, and therefore we can not determine *beforehand*, what many of the prophetic predictions *do* mean, we can nevertheless ascertain with certainty some things they *do not* mean.



We must not so interpret Scripture as to make it run the Christian religion off the track, or despoil it of any of its practical attributes or natural aspects. It is the religion of the race. It is not the religion of some particular "dispensation," whatever may be meant by that word of very wide-spread meaning, but the religion of man as such. Its worship was the worship of Adam from the very first, and will be that of his posterity to the very last. Its aspects of *recovery* were not actually applicable before the FALL, nor will they be after the RESTORATION; but so long as man continues an inhabitant of this world, Christianity, in all its aspects, will be his religion.

We must so read the Scriptures as to make our religion something else than a *ministered* religion. It will continue to be a religion of preaching, of prayer, of singing, of gathering ourselves together, of exhortation, of communion, of faith. The Christian will never walk upon this earth by *sight*.

We must not so read the Scriptures as to make our religion something else than a *ministered* religion. It will continue upon any other principles than this: that he shall believe in his heart that God hath raised him from the dead. To see with his eyes that he holds the highest civil office in the realm will not do. He now sustains the highest, the holiest, the nearest, the most efficient, and most endearing relation to the sinner that is practicable. Indeed, he sustains the only relation compatible with the very necessities of the case. Do not make prophecies dethrone him from a position infinitely high and place him in one infinitely low.

Nor is there any thing in Scripture that I know of that savors of, or remotely contemplates any *sudden change* in the onward movings of God's providence. That the greatest, the most important, most inconceivable alterations will take place in the condition of the world—alterations for the better—is apparent from the whole tenor of Scripture and the very idea of Christianity. This has been somewhat elaborately argued in the foregoing chapters; but these changes will come, like the soft, silent, and imperceptible openings



of the morning. The broad sunlight of high noon succeeds to the deep darkness of night; but flash and crash, and lightning and thunder, are not at all necessary to such change. Rivers generally do not have a Niagara. Life flows without any sudden jumps or convulsions. Sufficient time is allotted to every thing.

Nature is not in a bustle, needs no tumult, noise, nor agitation; but in her own grand round of diuturnal ages, she shall answer the demands of reason and vindicate the attributes of God.

An excellent writer says: "We know, from the joint testimony of Scripture and geology, that another change is to pass over the world, to prepare it for inhabitants far more elevated than those now living upon it, and in possession of perfect holiness and happiness."

Just so. And he might have added that that change is gradually approaching every day and will not cease, and that those inhabitants will be the natural sons and daughters of those now living in the later ages of this present life and this world, and that their perfect holiness and happiness will be the natural fruits of Christianity enjoyed in this present life. *This* world is to be improved.

It is one of the wisest and most merciful arrangements of Providence that the future is hid from us. It is perhaps true that, with the single exception of the advent of Jesus Christ, the events of the future are never revealed to us for the mere purpose of giving us *information* ahead. Prophecy, as has been shown, is for a different and far higher purpose. It is true that prophecy, in the nature of the thing, gives us some information as to the future, but this information is either incidental or very general. And yet most of the so-called prophecy, as read to us by the professional interpreters, seems to have no object except to satisfy the prying curiosity of a morbid imagination. Those Scriptures in which we are interested are very plainly written, and their more obscure meanings are unfolded as the necessity for it arises.

## CHAPTER LXXXVII.

## CONCERNING THE RESURRECTION AND END OF THE WORLD.

THIS essay needs a chapter more directly on the specific subjects set forth at the head of this, and I propose to supply this need. And, first, I will venture to suggest that theological writers sometimes furnish us lessons on this subject which no man can rationally *believe* to be true.

Let us first settle one or two axioms which will not probably be questioned. We can have no ideas of *resurrection*, nor of any thing else, in another state of existence, of a *historical* or *periodical* character; and, therefore, all such teachings, if they convey to us any ideas, are certainly erroneous ones. The *period* of the resurrection is frequently spoken of as we would speak of the *period* of a coming eclipse, or of some other earthly event; and so we suppose the resurrection will come up in a hundred or a thousand years, or some other number of years, in the future. This must certainly be erroneous, because *periodicity is predicable of time, and this mode of existence, exclusively*. The very moment you suppose *time—periods*—measured or measurable lengths of duration, to extend beyond the line of this life, then you surely err.

How do we know this? it might be inquired. We know it because the next state or condition, or mode of existence, to which we are tending, is *eternal*; and measurable or divisible periods *in eternity* is contradictory and absurd, and the expressions, therefore, do not convey an idea.

. Then, when we are told to look *forward* through measurable periods of *time* to see the general resurrection, we are told nothing that we can understand; an *idea* is not

conveyed to us. We might, in truth, be as well told to look backward, or upward or downward, or far or near. *Periodicity* is no more of a proper instrument with which to measure, or estimate, or weigh, or comprehend the mode of existence after we pass away from this mode, than are our visual organs or a surveyor's chain.

Our ideas of eternity are *exclusively negative*. We can no more form an affirmative idea of eternity than a being without reasoning faculties. We have absolutely no idea at all of what eternity *is*; our ideas are exclusively what it is *not*. We know it is *not* made up of periods; for then it would not be eternity. Divisibility predicated of eternity is absurd. God exists but does not grow old. Neither do men nor their spirits, as any one may choose to consider it, in that other state, grow old. *How* they exist without growing old is one of the many things we do not know. It is a thing we can not know with human faculties.

It may be said that we have no other way of speaking of the resurrection, or of things in eternity, otherwise than as *periods of the future*. That may be very true, but our *ignorance* should not be made to supply the place of *wisdom* and *truth*. We are ignorant of many things.

Then, when we speak of any thing having to do with our *mode of existence* after we pass from this world, let the confession be understood that all possible ideas we have on the subject are exclusively negative. Then let us not suppose that those who have gone before us into the eternal state, are living along merely in some other place, and passing through periods of measured or measurable duration parallel to those we experience, that they have stayed there *as long* as we have stayed here. Such expressions, or any expressions implying *periods*, applied to beings *in that mode of existence*, are utterly without meaning, or without any meaning which can be true.

And I repeat, that if we can not form and exercise rational ideas about things of which we *can* have no clear

comprehension, why, be it so. The thing is not at all strange nor uncommon, nor difficult to conceive of. All the ideas we can conceive as to *future*, *past*, *before*, *after*, *long* or *short* duration, belong exclusively to this present mode of existence, and have absolutely no meaning at all when applied to any other mode.

Then, when we speak of the resurrection being in the *future*, what do we mean? We mean—to mean any thing that is true—that that is *our* relation to it. But in itself, really and truly, we might just as well say it is *past* as *future*. Neither can be philosophically true. If we reason, we must reason about comprehensible things, or else our words amount to no reasoning at all. And—suffer it to be repeated again—if there are things intimated to us in revelation which our faculties will not grasp, except merely negatively, about which we can not reason above and beyond this thing we call *nature*, and there certainly are many such things, why, *be it so*. Let us acknowledge it, and do without comprehending them.

Many persons, in teaching about the resurrection, assume to comprehend and understand things utterly incomprehensible, as clearly as they do those truths and things which are within our reach. This is no teaching at all. They give us words which, otherwise applied, have their distinct meaning, but in their application here can have no meaning, either in the analogies of nature nor the revelations of truth. To say that there is *to be* a resurrection in the *future*, as respects persons, ourselves or any others, *out of this mode of existence*, is to utter words without meaning. They do not convey an idea; or, if they teach at all, they necessarily teach that which can not be true. Reasoning means the exercise of human faculties.

I am aware of the arguments, *pro* and *con*, which have been put forth by Dr. Samuel Clark, Dr. Crombie, Chalmers, Thomas Brown, Paley, Watson, Hitchcock, Mr. Hume, and others, on the question of an *infinite series*. These argu-

ments are logical and comprehensible, so long as they be confined to the *history* of matter; but when they attempt to open up and discuss the *eternity* of matter, I frankly confess that I can see no difference between an affirmative and a negative. *Infinite* means that which is *not divisible*. *Divisible* means *comprehensible*, *not infinite*. Dr. Hitchcock very judiciously removes that argument from the theater of the logomachist to the more comprehensible plains of geology.

It seems to me that the proposition of Mr. Tracy, that "there can be no number actually infinite, and therefore no infinite number of questions," is self-evident. The impossibility does not rest, it seems to me, in the incapacity of the mathematician, as Dr. Hitchcock seems to suppose, but in the innate impossibility and even contradiction of the thing itself.

We may reason of periodicity, applying it *here*, and measure our periods, make our almanacs, look forward or backward to events in the history of *this* life and this globe, but we may not apply any of these terms which measure or divide duration elsewhere, in an *eternal* state of existence. Long time—no matter how long, a thousand seconds or a thousand millions of centuries multiplied into their cubes—is one thing, and a clearly comprehensible thing—mathematically comprehensible, I mean. Eternity, *endless* duration, is not only another but a totally different thing. It is not merely different in degree, as some teach, because it is absurd to suppose that that which is *endless* has *degrees* or is *measurable*. These two things are absolutely contradictory. If we admit that there is a state or mode of existence which is *endless*, *eternal*, with *no* limited duration, then let us admit it, and not contradict it at the next breath. A *long* period, *however long*, has no nearer affinity or resemblance to eternity than a short period, however short.

I may be told that Scripture speaks of the resurrection



and of other things in the next world as *future*, and that the speaking was to us. All this is readily admitted; and it will, I presume, be as readily admitted that these teachings were not intended, nor are they to be understood, as *true* in a proper, philosophical sense. The words are used in what is very properly called an *accommodated* sense; that is, being addressed to us, and we not being able to comprehend the real truth in the case, for the lack of suitable faculties, the only thing possible, without changing our nature—giving us a new constitution—was to use such words as would give us such faint and partial idea in the premises as we were capable of receiving. Inspiration itself—with all reverence, it may be said—supposing our constitution was to remain unchanged, must needs either say to us nothing on the subject, or say such things as we could receive.

The instructions of Scripture in regard to the resurrection, and of all other things pertaining to the future world, are given us for *religious* and not for *philosophical* purposes, though none of these teachings are by any means nor in any sense unphilosophical; for, as has been well said by another, scientific truth, rightly applied, is religious truth.

Dr. Hitchcock, whose work in some parts is near akin to the subject of this chapter, says that "some theological writers have maintained that the day of judgment will occupy a long period—thousands or tens of thousands of years perhaps."

I am aware that such are the dreams of some writers called theological; but what they have "*maintained*" on the subject, I venture to suggest, is perhaps a very different thing. The objection I suggest to such notions is, that it is palpably apparent that, as there can be no "*period*" nor no "*years*" in the eternal state, the above statement can be neither true nor untrue. *It is not a proposition.* Nothing is affirmed, nothing is denied, nothing is *said*. The words of those "theological writers" have no meaning. When they can teach us to reason without human ideas,

then they may tell us about the "years," in a literal and philosophical sense, which they find in the processes of the judgment. Such teachings can not be justified until it be shown that there is no such thing as *eternity*—*endless* duration; for if it be *endless* it can not be either *divisible* or *measurable*, because endless means *indivisible* and *immeasurable*. You might as well search for the corner of a circle. You can not find it, because *circle* means *without* corners.

Many teachings on the general judgment, and what is called the end of the world, drift along with the clumsy idea that the physical restoration of the body to the soul will reinstate the former into its present fleshly condition; that we will then have the *animal* frame and organs we now possess. This can not be so. St. Paul tells us it will be a "spiritual body," raised in incorruption—put on immortality. And though I am well aware that "spiritual body" is literally a contradiction in terms, and, therefore, can not be really and philosophically true, and hence we can not fully understand what it *does* mean, yet we can understand some things it does certainly *not* mean. It does not mean that we shall have fleshly bodies; or, more plainly, it means that our bodies will *not* be fleshly, muscular, organic—such as they now are.

If any one will take the pains to examine carefully into the expressions in Job, Psalms, Daniel, Matthew, Luke, Acts, Romans, 1 and 2 Corinthians, 1 Thessalonians, Hebrews, 2 Peter, and Revelation, where, chiefly, the resurrection is spoken of, he will find it always treated in the most elevated strains of allegorical language. And he might inquire, why is this? Why not, at least somewhere, let revelation speak to us in plain and simple phraseology? it might be inquired. The reason of this, no doubt, is, that it is impossible for any plainer language than this to be addressed to *us*. The plain truth is quite beyond our comprehension, and would, therefore, be far less intelligible to us than those paintings of imagery. *The things treated of*

*are beyond the sphere of our comprehension.* Suppose you were to undertake to explain to a child what science has demonstrated in astronomy. If you were to give it in such language as a professional astronomer would use—in his style, using his technical words, which he can not dispense with, and in his language—it would, to the child, be utterly meaningless. And so you content yourself with a very low and meager description, rather than give none at all. Revelation itself is shut up to the necessity of tempering its language to our constitution, or being silent, supposing our constitution is not to be changed.

The man, therefore, who expects to *understand* descriptions of things outside this world—beyond this mode of existing—expects absolute impossibilities. Nevertheless, there are some faint outlines of the subject that he may partially comprehend.

As to *when* the judgment will be, that is not a question which, *in itself, is capable* of being answered. It is not a question cognizable by the human understanding. The term *when* has reference exclusively to this life. We can apply it to any occurrence in this world, but in the very nature of things, and particularly seeing that the next world is an *eternal* state of being, it can have no application whatever to any occurrence in that. To say that a man enters upon the judgment immediately after he dies, may very likely be true; but it is certainly not contradicted by saying he will enter upon the judgment in ten thousand years after he dies. Both statements, if they mean any thing, mean the same thing.

The end of the world by conflagration, which is to precede the general judgment, has furnished material for no little speculation. The few passages of Scripture we have on the subject, as is supposed, are variously understood. The most common and most irrational notion is, that at some future time, in the course of our current history, the world will be overtaken suddenly and unexpectedly by a most

terrible and overwhelming conflagration, which will burn the world up, as a house would be burned up by a similar though infinitely smaller disaster. Some seem to think that the matter of the globe will be absolutely annihilated.

I do not propose to enter the list of these controversies, but will merely make a very few observations. And, first, as to *annihilation*, it is a thing which no man can *believe*, because no man can conceive of such a thing. No man can conceive of *something* changing to *nothing*. The proposition is contradictory and absurd, so far as human knowledge can extend. We can conceive of *change* in matter—change indefinitely—both in kind and degree; but change—*any* change—is the very opposite of annihilation, and declares it absolutely impossible. When we talk about annihilation, we talk about something utterly inconceivable, and, therefore, we do not convey an idea. Annihilation is philosophically out of the question. I do not say it can not *be*; I only say we can not conceive such a thing.

Secondly, the Scriptures do not teach that any burning this globe may meet with will be a catastrophe, in any sense or degree. Nor does the Bible in any place teach, or its language imply, that it will be a sudden change of any sort. It does not imply disaster, evil, harm, damage, destruction, nor desolation, nor any thing of the kind. Our common ideas of destruction by fire are drawn from the burning of houses, cities, and the like; and without, as it seems to me, much if any reasoning on the subject, the conclusion is hastily drawn that the burning of a world must be something of this sort; that it must be a demolition, a disorganization amounting to the most fearful desolation and ruin.

The truth is, *we have never seen a world burn up*, and, in the absence of any detailed history of such an occurrence, we are likely to take many things for granted without knowing much about them. And so, when we are told the world will be burned, we immediately suppose such a calamity as the burning of a city, only proportionally larger.

But all this is gratuitous. Neither reason nor revelation teach any thing of the kind, nor do they warrant any such conclusions. Geology, so far as its researches are seen to harmonize with Scripture—that is, so far as geological researches have been truly and properly made—demonstrate that this globe has been in a burning state, or a state of fusion, for many long, long ages before it became sufficiently cool, and its crust sufficiently dense to sustain vegetable and animal life. And yet it encountered no misfortune, no loss nor damage; all was the regular, slow, moving forward under the wise and merciful guidance of the Almighty.

A few years ago—*very few indeed*—the crust of the earth became sufficiently dense and cool for its evident purpose; viz., the residence of man. It is still undergoing change every day, as rapidly as it ever did or ever will, so far as we know, from all we learn either from nature or revelation; and it will continue to be the residence of man until it shall have fully answered the primary and ultimate designs of its Creator. It will *change* somewhat every day, and in any considerable period, say ten or twenty thousand years, the change would be to us quite perceptible; and it will continue to be the residence of man, not surely, for the insignificant and abortive period of a few thousand years, but for a period at least respectable when considered in connection with what we have already learned of its history.

Nevertheless, there is a period coming up in the history not only of the world, but of mankind, when all living persons will be immediately transferred from our mortal to the immortal mode of existence. What we commonly call *death*, and especially using the word in the sense of an *infliction*, or having attached to it the idea of misfortune, is not the mere transfer from the one state to the other, but the mode of the transfer. We have, at least, two instances in Bible history where this transfer was effected without the use or intervention of the thing we call *death*. And as we may



readily suppose that in the mature, sinless ages of our history, death, or the transfer, has long since ceased to be what we now commonly call *death*, that in the *closing scenes* there will be a sudden translation of all; that is, it will be just as sudden as any other deaths, so far as each individual is concerned. There must necessarily, it would seem, be something of this kind in the closing scenes of earthly history. The earth is not immortal, neither is man, considered either as an individual or as a race. Some time in the history of this earth, man will walk upon it for the last time. When the world or the earth itself shall have answered these ends, the race now inhabiting it, and for whose use it was brought into its present state of being, will cease to use it. It has answered its great, Godlike purpose. The race of man has used it as long as was intended and was desirable for these ends and purposes. Man has now no more use for it. He has laid it aside, perhaps, thousands or millions of years since. May be the race, *as mortal man*, may have long since ceased to exist. But whether it will be finally laid aside gradually or all at once, it will be done in some regular way of which we, in the present stage of our history, are not, perhaps could not be, informed, and about the mode or details of which I do not see fit to trouble myself, nor hold an argument with any one, because it could not be useful.

And away in what, to our feeble faculties, seems the far distant, diuturnal ages of an immense future, when it ceases to be used by us, it will pass into other uses in the natural providence of God; and, since we see a few dim intimations looking in that direction, it becomes very easy and very natural to suppose that it will again pass into a state of combustion and fusion.

But he who reads prophecies, in a remark of Peter, and a few other places, enabling him to look forward and discern particular events, reads that which revelation never intended. Like a thousand other prereadings of prophecies,

when the things alluded to transpire, he will, most likely, find himself mistaken. With the single exception of the prophecies of our Savior's coming, prophecies are not intended to enable us to foresee events.

There are geological arguments going far to show that the planets of a solar system are constantly passing a great round of operation from a beginning to a completion, performing cycles the chronological measures of which would seem, to our feeble comprehension, to be absolutely and overwhelmingly immense; and yet to a higher order of intelligence, or to ourselves in a higher state of intelligence, all will appear easy, rational, and comprehensive.

I must be permitted to refuse to allow that this is mere speculation; or if so, then what is the character of the near-at-hand, sudden burning-up, and destroying theory? It rests upon a few very doubtful, and on all hands regarded as quite uncertain, expressions of Scripture, which every sound reader of prophecy will tell you can be understood only in a very general, symbolical, and highly figurative sense, making them mean very different things from what they *say*, and setting aside all reason and consistency; whereas the more rational views are at least in apparent harmony with both. It is not true that the great and comprehensive works of Jehovah must, all of them, be cramped and narrowed down to the little limits of our every-day experience and very feeble powers of comprehension.

Dr. Hitchcock says that "both revelation and geology agree in assuring us that the new earth, which will emerge from the ruins of the present, will be improved in its condition."

That is very true, I presume, only I would not have said *emerge*, and I would have used some better word than *ruins*. They convey wrong ideas to the popular mind. There will be no "ruins," nor will the world "emerge" from in or behind something. It will merely *change*.

On page 406, he tells us that "we have seen that the

geological changes which our world has hitherto undergone have been an improvement of its condition, and that each successive scenery has been a brighter exhibition of Divine wisdom and benevolence. Shall this process be arrested when the present scenery closes? We know that the righteous will forever advance in holiness and happiness. Why may not a part of that increase depend upon their introduction into higher and higher economies through eternal ages? May not this be one of the modes in which new developments of the character of God will open upon them in the world of bliss?"

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## CHAPTER LXXXVIII.

### CONCERNING THE FINAL AND GLORIOUS DESTINY OF THIS WORLD.

MR. MACINTOSH, of England, has written a theory of the universe, which is styled *Electrical*, in opposition to the theory of Newton, which is based upon gravitation, or, at least, in opposition to some of Newton's expositions of this theory. The electrical theory evinces profound learning, and shows not only an intricate acquaintance with all the written philosophy on the subject, but a large amount of scientific research and independent examination. He examines the laws of nature bearing on the question, in their most simple as well as their most profound operations.

The outline of the electrical theory, in some of its aspects, very briefly, is somewhat as follows, so far as it relates to the matters now under consideration: All matter is possessed of two properties, or qualities, called *forces*, which are primary and ultimate. These are *attraction* and *repulsion*; and all bodies, in all states and of all sizes, are con-

stantly attracting and repelling each other. Electricity, or the undiscovered thing or things we call by that name, is known to act or be acted upon, we do not know which, both positively and negatively; that is, bodies charged with it attract and repel according to the relative proportions of electrical force. The side of our globe facing the sun is constantly being charged with electricity, and that part of the side which is receding, having been longest exposed to the sun's face, is, of course, more heavily charged than that part just now beginning to face the sun; and so the former is being repelled while the latter is being attracted, and hence the earth's rotary motion, and hence the revolution of all heavenly bodies, and of *all motion* of all kinds.

The sun is constantly throwing off matter in a fluid or gaseous state, which, because of a tendency to spiral motion pervading all matter, but seen only in fluids, is constantly being formed into bodies of immense size, which, in their earlier history, are called comets. These comets become gradually more and more dense, and, of course, smaller, so that in the course of many ages they become sufficiently dense and hard to support animal and vegetable life; and growing continually harder and more dense, they will, after many ages, become too hard to support either.

Moreover, all the planets are gradually but very slowly shortening their orbits, and so, approaching nearer and nearer to the sun. This process will continue until, after the lapse of many ages, they will become solid, more so than the hardest flint rock, and, of course, intensely hot; and, finally, they will approach so near the sun that the repelling power will absolutely give way, and the globe will plunge headlong, bodily, into the bowels of the sun, and become smelted and lose itself in the vast sea of liquid fire.

Thus the sun receives back again, from time to time, as much matter in another form as it throws off by the constant operation, as above stated.

And so our globe was, many thousands or millions of

years or ages ago, a comet; and, in process of time, it grew harder and smaller, and more and more solid; and after a time its matter became sufficiently hard, portions of it, that it bore animal and vegetable life. And in the course of ages it will become uninhabitable, and, growing harder and harder, will finally plunge swiftly into the sun's vast sea of liquid fire.

And thus the planetary systems will continue their rounds perpetually. This is his theory.

To the unpracticed mind in the school of nature this theory may look very objectionable; but to the eye of science, whether it be true or not, it appears transcendently grand and sublime beyond utterance. It is as apparently feasible as the Newtonian system; and it may be possible that, after all, the *Principia* may have to give place to a theory more true and more philosophical, or at least better explained.

But, however this may be, and whether either one is the true theory of cosmological science, the *Electrical* seems to harmonize rationally with the Bible account of the world, both as to its creation and final destiny.

There is a floating notion abroad that this world, after a time, with its inhabitants, is to be suddenly burned up and destroyed. Mercy on us! for what? For what wise purpose could this world be *destroyed*? Was its creation a mistake? or what possible good could come of its destruction? The burning of a city, a town, or even a single dwelling is a calamity; but what possible good could come of the destruction of a world? This is too great a calamity to contemplate. It can not be.

The Scriptures from which these inferences are drawn are chiefly the following: In Psalms cii: 26, we are told that the heavens and the earth "shall perish;" that they shall "wax old like a garment," and "be changed." In Isaiah lvii: 6, we read: "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and



they that dwell therein shall die in like manner." In Matthew xxiv: 35, we read that "heaven and earth shall pass away, but my words shall not pass away." And the same is written by Mark, and the above passage from Psalms is quoted in Heb. i: 11. And St. John, in Rev. xx: 11, says: "I saw a great white throne and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." And in xxi: 1, he says: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." And in Isaiah xxxiv: 4, it is said: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down." And in chapter lxv and verse 17 we read, "For behold I create new heavens and a new earth," etc. But the text most relied upon for the burning up of the world is in the third of 2d Peter, the highly allegorical descriptions of which may be seen by the reader at his leisure.

By comparing these texts with verses 17-19 of Isaiah xlv, and Rev. xxi: 1-5, and other passages which any one may refer to in a moment with a good reference Bible, it will be seen that those passages which speak of a new creation, and of the earth, etc., passing away, signify, in the language of the best brief notes on the text I have ever seen—viz., the *London Annotated Paragraph Bible*—"a great moral and spiritual revolution, which shall bring to an end the former confusions, iniquities, and miseries of the human race, and shall fill the Church with perpetual joy."

Perhaps it is well enough for poetry to tell us about

"The wreck of matter and the crush of worlds,"

but the plain idea it conveys is at war with both reason and revelation.

And then, on the other hand, those who insist upon Christ's coming here in a changed mode of existence, so as to establish a mere human jurisdiction over the affairs of

earth, by means of which he will refine, sublimate and revolutionize the affairs of earth in "a thousand years," quote for us, in opposition to the above texts, that "the earth abideth forever;" that "the meek shall inherit the earth;" that "the world also is established that it can not be moved," and other similar expressions.

And it may be that all these Scriptures are true, and that they not only harmonize with each other, when rightly understood, but with all the geological, astronomical, and other natural truths which science has demonstrated.

It may be that the earth, as at present constituted, may not be destined to remain *forever*, and yet no violent or sudden change may ever overtake it. It may cease to exist, and "vanish away like smoke," and "perish," and still no calamity or even misfortune of any kind overtake it. These changes, any changes, may come about so gradually and naturally in many ages, that if one person could live and see it all, he would see nothing happen at any particular time more than is happening every day. No change in any one century might be greater than such as the world has undergone during the last century, or any other century of its past existence. Even if the earth should plunge swiftly headlong into the sun, it would be a matter of no moment, for thousands or millions of years previously it had ceased to support either animal or vegetable life.

The earth is undergoing *change* now. This it has done from the first, and this it will continue to do; but it *never did nor never will*, so far as we have the least intimation, pass through any more nor greater changes than it is passing through all the while. When we speak of the world cosmologically we must elevate our ideas cosmologically, or, if we can not do this, we must content ourselves with the idea that we can not.

But as to this world being *destroyed*, or sudden calamity overtaking it, that is not only all poetry, but such poetry as flows from a very superficial view of both the world and

the Scriptures. No, no; this world was not made for a toy, to be looked at a little while and then destroyed and thrown away. Nevertheless, very much of the appearance of things will *pass away*. It is now passing away; it has passed away an inch or two since some of us have lived. The diseased parts—its corruption, sin, irregularity, almost the entire present face of things, the moral, mental, and physical diseases of earth—all these will pass away, and there will be a new heavens and a new earth.

The world is to be made better, not worse; it is to be improved, not destroyed; it is to be preserved, not shattered to pieces and thrown away. The world is neither a mistake nor a failure. If we could see it even ten thousand years hence, it would look wonderfully different from what it does now. Let its *natural capabilities* be fully worked out. Its elements of improvement are all here; let them be worked out. Almost every thing the world has is latent; let these properties come to the surface.

It is, perhaps, constitutional with mankind that there shall be *classes* in the general scale of elevation. This will, perhaps, always be. Then, for the purpose of arranging our thoughts conveniently, let us divide society into classes. We will say the *first* class in general intelligence shall consist of educated men—moderately educated; the *second* shall be those poorly educated, and going down to those who can barely read and write; the *third* class shall be sensible, illiterate men of passable neighborhood information, and the fourth shall consist of savages, or those nearly so, or those who are very ignorant. And now suppose these classes maintain their relation, is there any thing improbable in the supposition that, after a time, the second class will occupy the ground the first now does, the third the second, and the fourth the third?

If we look back into our history a thousand years or two, or even a few hundred, we will see much to instruct us. Only three hundred years ago those of the first class

were only one hundredth part in numerical strength of what they now are. Then, and previously, educated men were very rare indeed; even the nobility and wealthy did not generally dream of being educated. What we now consider an ordinary collegiate education, was, a few hundred years ago, regarded in the light of a profession. Those who chose that calling did so as a man would choose law or medicine. Popular education is a thing of yesterday almost. Within say two hundred and fifty years past, while there has not been so much of an advance in learning absolutely, there has been an increase in educated men of more than a hundred-fold.

And if you will look slowly and carefully into the history of the world from the first, so far as we know it, it will be seen that the same undeviating laws of progress have ever been in operation. In knowledge the world is progressing in two different ways. It is both absolute and relative. The former shows that some men now are further advanced in the principal branches of human knowledge than any were formerly; and the latter shows that more men are advanced than formerly. Look at the relative strength of literary authorship now and say two hundred years ago only. The increase is more than a hundred to one. And the same thing is to be seen in the sciences and in all branches of human knowledge.

As a general thing, therefore, the second, third, and fourth classes are taking the places of those next before them, while the first is advancing to new positions.

Of course, these changes are not observable in a day, nor in the lifetime of each person; but they are distinctly observable in periods of one thousand years. The law is universal and the advance is uniform.

There are branches of learning now among us which, in common estimation and in practice, are confined to certain persons for special callings, and are not deemed to be generally or popularly useful. A man now does not study civil law

unless he expects to become a barrister, and prosecute that particular calling. A man does not study anatomy, physiology, or materia medica, or pharmacy, unless for the special purpose of qualifying himself for a physician; and so of astronomy, surveying, nautical science, etc.

But all these branches of learning will, in their turn, fall into general and popular education. A country boy will not be considered educated for general usefulness until he shall be at least well versed in all those branches now called sciences. It might be suggested that this, in the first place, would be almost or quite unnecessary, and so much labor lost; and, in the second, it would occupy too much time for every school-boy to pursue all these branches. Just so, precisely, it was reasoned, a few years ago, with regard to writing, arithmetic, and reading. What do people generally need, it was argued, with these branches of learning? They did not need them, or did not need them much, in the condition of society in those times. And a little further back, reading and writing no more belonged to the general education of persons in the higher classes of society, than a thorough knowledge of the geology of Central Africa is now considered essential to the common-school education of all the boys and girls in the neighborhood.

In the present state and condition of society, it is not considered essential, and hence it is not essential, for all the neighborhood boys, in order to a good education, to be thoroughly versed in all the higher branches taught in all the best universities of all kinds in the world. But, unless the laws of progress, which have been universally in operation since the world began, shall cease, which is a natural impossibility in the current condition of things, then the time will come when any one will be regarded illiterate, if not an ignoramus, who shall not have reached the highest point of useful learning which has yet been reached in any or all the branches of human learning.

Most assuredly, the third class, as above classified, will, in



time, occupy the ground the first class now does, and the second and first classes will be as far ahead of them as they are now; and if you ask me what will be the field occupied by the second and first classes, I reply that, in the nature of things, these are questions which can not now be answered.

For lack of a knowledge of material for comparison, we can not now describe those fields, nor make a survey of them. But we know this much, if we know no more: we know that there does lie before us vast, vast unexplored fields of knowledge—fields rich in mines of thought and knowledge—knowledge of God and of man—of a thousand kinds. And we know that man has a natural capacity for what we would now consider a pretty thorough exploration of these unexplored regions.

These things will inevitably result if you do but let the world move on as it is now moving. Let there be no new laws made nor any existing ones be repealed, which things, indeed, can not be done; for God, it is not irreverent to say, can not be inconsistent with his own perfections.

Of what we call *savage* life we have spoken before, and looked somewhat into its relation to the human family. It is not a normal condition of man, but an incidental thing which has happened in these current ages. It is a low, debased state of morals and intelligence which ought not to be. Nothing is necessary but intelligence and religion in order to eradicate it entirely from the face of the earth. It can not last long. Savage people will advance and occupy the position of the third class, and then the second, and then the first; and the third, second, and first will still keep before them as now.

The laws of intellectual progress will continue; they can not cease. Progress belongs to the very constitution of things. Nothing stands still. Nothing either in mind or matter is absolutely at rest. The very rocks are condensing; and as to animal life, either in its physical or mental

aspects, remaining at rest, there can be no such thing. Mind progresses in its very nature, and there is but one direction in which it can proceed. A man may *learn* but he can not *unlearn*; and when a man learns something, that very thing itself has an undeviating tendency to impart accelerated force to the natural intellectual current of his offspring. This tendency, however, meets incidental impediments and irregularities, or its effects would be seen more uniformly.

But this increase and these improvements will not be absolutely perpetual in this present mode of existence, for these important reasons and from these important considerations:

Every thing in nature, absolutely every thing, is not only in motion, but in circular motion. It passes round and round in what is not inaptly called a circuit of motion. Every thing is performing circles and cycles. It is difficult to find a point of beginning or of ending, except in regard to individuals, as a person, a tree, or a thought. These in themselves have a place to begin and a place to end, but in their relation to other things they are but segments, or parts of circles or cycles; and yet, in passing round, nothing comes back to precisely the *same place* nor the *same condition*. It is said that the earth does not revolve twice in exactly the same orbit, but in an advanced one, in the progress of its cycle. The same particle of water does not twice moisten the same plant; nor does the same particle of carbon twice perform the same office.

And so with man. First, we see the thousands of individual things which make up his personality, and then his individual personality or identity; and then we see him as a family, and then as a neighborhood; his great variety of social relationship, his nationality; and, lastly, we see him as a whole, as a single race. And his circuit of motion relates to all this variety of aspect and conditions.

With our present means of seeing, we can only discern a

single segment, or at most but a segment at a time, of these numberless rounds of operation. But a segment of a circle implies a circle, as an arc implies a periphery. We are said to be "on the eve of great events;" that "some great consummation is about to take place." That depends upon what is meant by *great* and by *consummation*. Great events are certainly at hand, and always have been. And relative consummation is the every-day work of Providence. No events are great in themselves, and yet all seem great to the unexperienced. All events are new. Nothing occurs twice.

Every thing has its beginning, its progress, and maturity, in order to find a re-beginning and to pass round the stages of incipency and consummation again. The pre-adamite states of this earth had their consummation, and so had all other changes in nature and providence. But

*"The wreck of matter and the crush of worlds"*

is poetry, and belongs to the dreams of fancy and short-sighted imagination.

Whether this world will become so renewed and refined as to be finally the abode of the blessed, *is not a question* cognizant to the human understanding. No man can conceive a difference between the affirmative and the negative, because no man can conceive any mode of existence other than our present mode.

And so, also, whether in the more or less distant diuturnal ages of our incoming history, the face of the providence of God in this world will put on these or those aspects no man can now tell, because we have no experience in those things. We have no means of comparison. But this we do know: the elements of improvement are all around us. Advancement to higher and still higher positions is the order of Providence. There are hindrances to improvement, but they are only hindrances; and, however great these hindrances, the force of nature and of grace combined are greater.

Happiness is the order of creation and of providence; unhappiness of any kind and to any extent is the exception, not the rule. Man was created *to be happy*. This is the sole object and end of creation. God is glorified in creature happiness. The only great central idea we are able to predicate of the Almighty is the happiness of creatures. God is pleased and glorified in whatever augments the sum of human happiness. Creation was intended for a great system of enjoyment; and not of certain degrees of enjoyment, but of bliss indefinite. Happiness commenced with creation and continues, and is to continue indefinitely—I mean as respects the race. A few individuals will become infinitely miserable, while the happiness of the race will augment indefinitely.

The slow march of time—slow as it appears to us—will continue. History will walk straight forward, on and on, through coming ages. There will be no convulsions, only such incidents as have happened before; and even a flood shall not occur again, but smoothness and regularity will mark the progress of things. And after a time sin, with its natural unfortunate results, shall be left behind with the other concerns of antiquity; and paradise, earthly, such as God intended, and such as nature now calls for loudly, and every thing anticipates, shall spread itself over these elysian fields, and the world shall yet have a lifetime of good; and our true blissful state shall be glorious, and it shall wane gradually into the far-off dim distance of sensitive periodicity, where years and scenes and cycles shall still roll on.

And Christ will still be our Savior. His relationship will grow nearer and nearer. He will “COME” closer and still closer, for he will be continually among his friends; and long lengthened blissful ages, of high and increasing intelligence, and deep and increasing devotion, shall bring the saved on earth into the very vicinage of the saved in heaven.

"Holiness to the Lord" shall be the universal inscription upon all that the world has and is. The very labor of man shall, like that of Adam in Paradise, be refreshment and joy. The life of man shall be a continuous liturgy, the purest and noblest thoughts shall give birth to the every-day conversation of man. Peace—sweet peace—shall stand around on every hand as the angel-sentinel of God, and the present shall be bright and lovely, and the past shall come up full of gladness and gratitude, and the future shall gleam with the highest and holiest anticipations.

Neither shall any thing be common and profane. Our very dwellings shall be consecrated. "Holiness to the Lord" shall be written every-where. Our very bread shall be eaten as devotedly as sacramental bread. The Church shall be in every house, and the humblest articles of domestic use shall be as beautiful as the furniture of the ark, and as holy as the cherubim therein.

Sickness, famine, war, want, hate, and frowns are the footprints of sin; but the tread of the Savior shall efface them perfectly, and the earth shall be clean and smooth as it was. Misfortune is unnatural, and shall not be, for man shall be recovered. We say now of a man, that he *died a natural death*; no, he died an unnatural death. If pain, or sorrow, or sickness, or regret was there, then it was unnatural. If any other physician than Christ was in attendance, it was unnatural.

O, for thoughts that are transporting—for winds that will waft the sober imaginings to the solid realities of the future! O, could we but anticipate the truth and see our world cleansed! Philosophy shall then no longer decoy unsuspecting truth; poetry shall no more gild a lie, and music shall no more pander to the passions of men. Science shall be religion, and religion shall be science. Rhetoric shall smooth the language of praise, and logic shall fasten the conclusions of truth, and art shall beautify the surface, and holiness shall sanctify the substance of all created



things. And progress—further and higher, away in earth's distant cycles—shall move on and still on; and the masses of mankind—sinless and scholastic—in the combined university of earth, shall graduate into the very university of heaven.

THE END.

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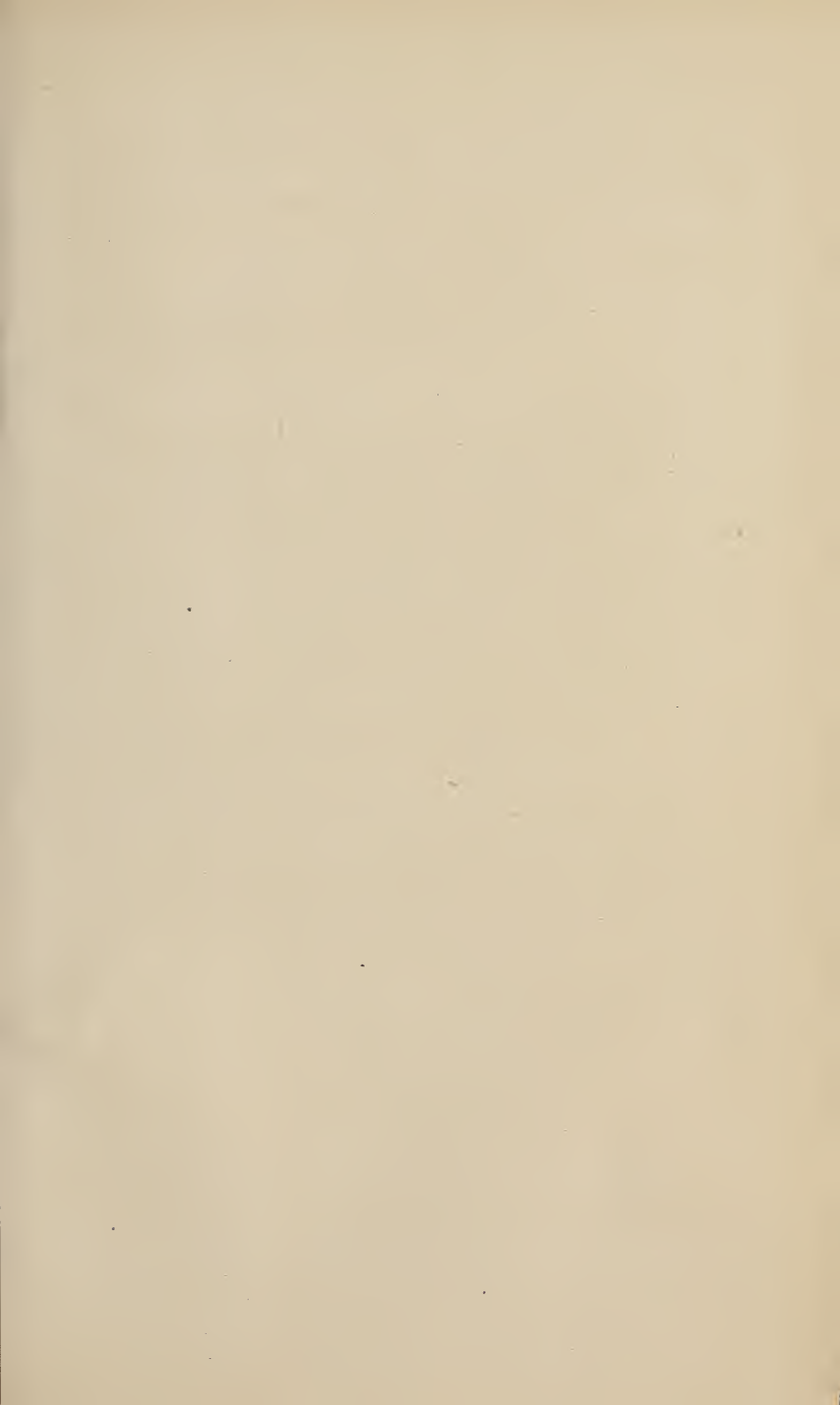
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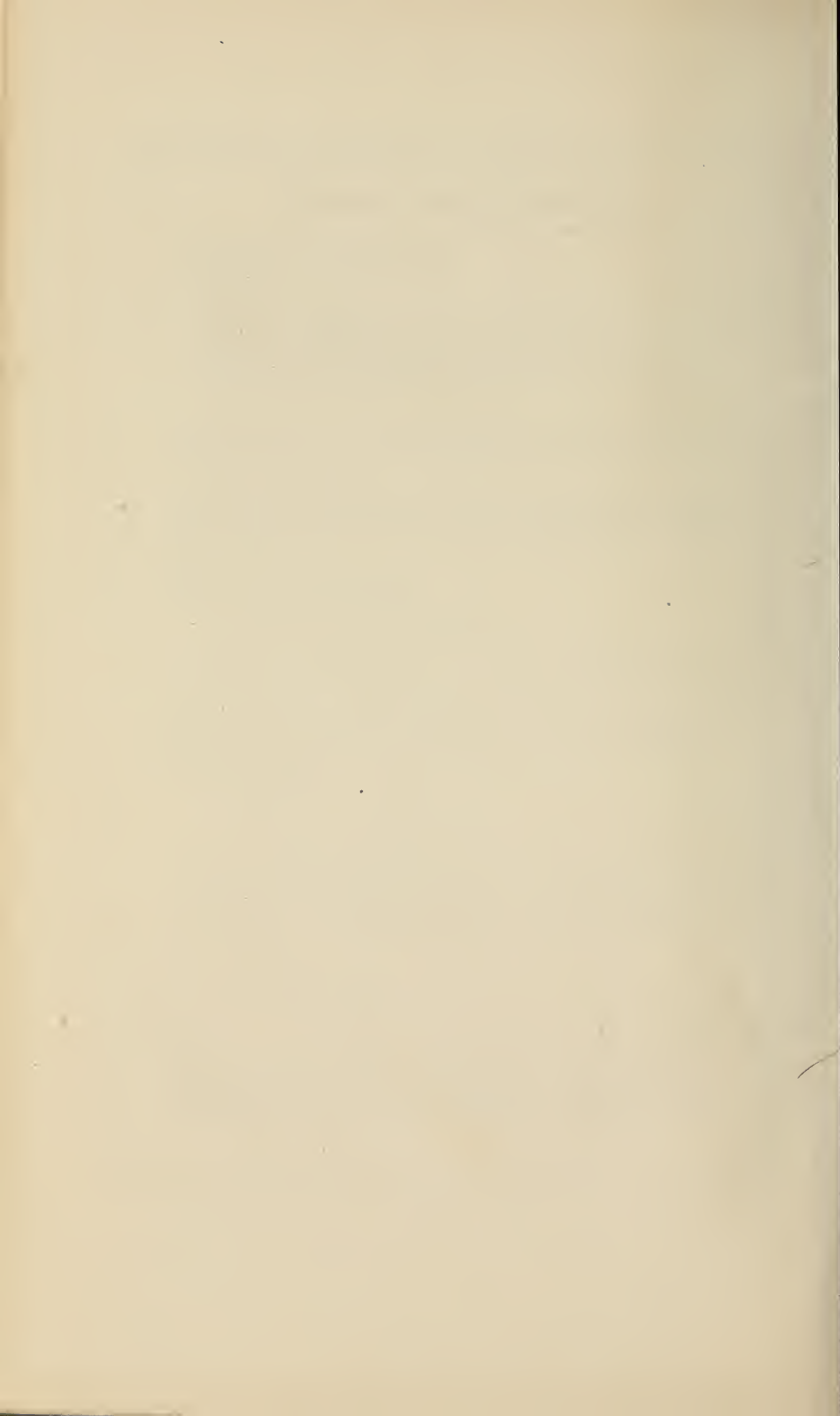
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